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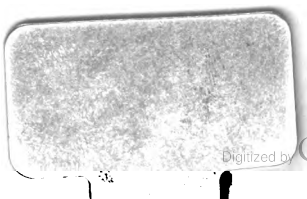

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HINTS AND CAUTIONS

ON

ATTIC GREEK PROSE COMPOSITION

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HINTS AND CAUTIONS

ON

ATTIC GREEK PROSE COMPOSITION

BY THE

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PREFACE.

A GLANCE at these 'Hints and Cautions' will be sufficient to show that their aim is nothing higher than to present in a moderate compass some of the main rules to be borne in mind in writing Attic Greek Prose. Nothing like an elaborate treatment of the subject has been attempted; and it will be evident that on some points connected with the structure of the Greek sentence, such as the various senses of the Cases, and the uses of the Prepositions, little or nothing has been said. These must be studied in the grammars, where they are explained with the fulness which they require. They cannot be merely 'tasted,' but must be 'chewed and digested.' A grammar deals with a language in its totality. Its province is to enter into every peculiarity and idiom, many of which, though found in the best authors, it would be obviously undesirable to imitate when composing in an ancient language. Again, Prose and Poetry, Attic and Ionic and other dialectic varieties, must all alike be included in a grammar; and the learner is therefore apt to lose sight of the differences that stamp any one style. An attempt is here made to draw attention solely to

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the more distinctive features of *Attic* Prose. I have not scrupled to make large use of the excellent works on Greek Syntax by Dr. Clyde, Dr. Farrar, and Madvig, and of Goodwin's 'Greek Moods and Tenses.' To these books reference is made by the abbreviations C., F., M., and G.

It is hoped that the Appendix of Translations may prove useful, both as illustrating the rules here given, and as showing how difficulties in this branch of composition may be surmounted. My best thanks are due to the following gentlemen for their kindness in contributing the versions marked by their initials: The Rev. H. A. J. Munro, Fellow of Trinity College, Cambridge; S. H. Butcher, Esq., Fellow of University College, Oxford; and my colleagues, the Rev. E. D. Stone, late Fellow of King's College, Cambridge; Walter Durnford, Esq., Fellow of King's College, Cambridge; and Henry Broadbent, Esq., Fellow of Exeter College, Oxford. For the few that remain I am myself responsible.

I have also to thank my friend Mr. Stone for valuable suggestions made to me while preparing this little volume.

ETON COLLEGE:
September 12, 1876.

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HINTS AND CAUTIONS

ON

ATTIC GREEK PROSE COMPOSITION.

General Remarks.—Greek Prose is not harder than Latin Prose provided it be equally practised and studied. In some respects indeed it is easier: there is, for instance, less difficulty in Greek than in Latin, as to (*a*) Relative Clauses, (*b*) the use of the Subjunctive, (*c*) the Oratio Obliqua, the rules for which are in some points less strict [see below under each of these heads]. The words which describe the general character of the Latin Language are *dignified, nervous, forcible, grave, stately.* The words which describe the Genius of the Greek Language are *flexible, many-sided, subtle, graceful.*

Bad translation from English into Greek Prose (apart from Grammatical errors) arises mainly from

1. Poverty of Vocabulary.
2. Being misled by the structure of the Latin sentence.
3. Too strict adherence to the structure of the English.

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A series of English words rendered into their supposed Greek equivalents is very far, of course, from forming a Greek sentence. In the first place, the difference caused by the use of an inflectional language is great. Words which with us must be closely connected, if we would avoid obscurity—in Greek might be widely separated. The inflection marked the relation in which they stood to each other. Greater choice was thus offered between different combinations, and therefore greater variety was attained. Again, Language is the dress of thought. The thought which has to be expressed must first be clearly grasped ; and next, the form in which a Greek would have expressed it must be perceived and employed. This can only be learnt by familiarity with the best authors, and frequent and careful observation of their style.

I.—THE ARTICLE.

1. Where the Definite Article is expressed in English, never omit it in Greek: *e.g.* 'on the following day the soldiers began to march to the city' *τῇ ὑστεραίᾳ ἐπορεύοντο οἱ στρατιῶται εἰς τὴν πόλιν.*

Exceptions—*βασιλεύς*, for '*the* King of Persia,' *ἥλιος*, *γῆ*, and other words in every day use ; so *ἔαρ ὑπέφαινε* '*the* Spring was just appearing.' 'Names of striking natural objects, of occupations, arts and

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sciences, of virtues and vices, of near relatives, and of familiar places, because they denote what is capable of being personified or regarded as unique, may be used without the article, particularly when governed by a preposition. We talk of a man being "on" 'Change, or "at church," or "in town," as the Greeks talked of a man being *ἐν ἄστει, ἐν ἀγορᾷ*' (*C.* 5. *Obs.* 3).

2. Use the Article with proper names, when they have been previously mentioned, or to call special attention to them, as *ὁ Σωκράτης* 'the famous Socrates;' but if the proper name recur frequently, the article need not be always repeated; and if any designation is added, *e. g.* *Σωκράτης ὁ φιλόσοφος*, omit it.

3. The Article with places. With *rivers* the common order is *ὁ Εὐφράτης πόταμος*—and so with hills, countries, and sometimes islands, *when they are of the same gender with the word in apposition.* *τὸ Σούνιον ἄκρον, ἡ Δῆλος νῆσος.* But also *Δῆλος ἡ νῆσος*. See F. *Syntax*, 12 note.

4. **Remember that the Article is often used where we do not use it:** (*a*) especially of a class, *ὁ ἄνθρωπος* 'man,' or an abstract idea, *ἡ ἀρετὴ λυσιτελεῖ* 'virtue is profitable;' (*b*) for our possessive pronouns, when unemphatic, *οἱ γονεῖς στέργουσι τὰ τέκνα* 'parents love *their* children;' (*c*) distributively, *δὶς τοῦ μηνὸς* 'twice *a* month;' (*d*) in some idiomatic uses with numerals,

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ἀμφὶ τοὺς εἴκοσι about twenty (but *εἰς εἴκοσι* without the article), *τὰ δύο μέρη=two thirds.*

5. Remember the position of the Article in adjectival clauses. 'If the Adjective is placed *first* or *last*, it is not an epithet but a predicate' (*F.* 18). *ψευδεῖς οἱ λόγοι* or *οἱ λόγοι ψευδεῖς*=the words are false; but *οἱ ψευδεῖς λόγοι*=the false words. Observe the use of this tertiary predicate, *e.g. οὐδ' ἀσαφῆ τὴν ἐλευθερίαν νομίζω ἐπιφέρειν* (Thuc. iv. 86) *nor is the liberty I offer you a dim or doubtful one.* It is often indispensable to bring out in translation the full force of a passage. See instances in the specimen translations, Appendix, No. IX. (sub fin.), No. X. (third sentence).

6. Avoid mistakes in the use of the Article with *πᾶς*.

(*a*) *πᾶς* when it=*the whole* has the article, the usual order being the predicative one, *πᾶσα ἡ πόλις*, or *ἡ πᾶσα πόλις—ἀνὰ πᾶσαν τὴν ἡμέραν*, all day long; *τὰ πάντα δέκα*, ten in all: so also *ὅλος*: but the attributive form also occurs—*ἡ πᾶσα Σικελία, ἡ σύμπασα πόλις, τὸ ὅλον γένος*: (*b*) *πᾶς* when it=*every, all*, stands without the article—*πᾶς ἀνήρ, πᾶσα πόλις, ἀνὰ πᾶσαν ἡμέραν, πάντα δέκα*, ten of each.

7. *ἑκάτερος*, each of two, *ἄμφω, ἀμφότεροι* with a noun always take the article, *e.g. ἀμφοῖν ταῖν χεροῖν.* With *ἕκαστος* it may be expressed or omitted (*M.* 11).

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8. Notice particularly the use of the Article in forming Substantival phrases. Note especially its use, (*a*) *with infinitives*, (*b*) *with participles*, and *neuter adjectives, to form abstract nouns.* This is a most important factor in Greek Prose, and will often solve difficulties of translation, *e.g.* (*a*) *existence* τὸ ζῆν, *deviation from nature* τὸ παρὰ φύσιν πράττειν, *consciousness of pleasure* τὸ συνειδέναι τὸ ἡδύ. It may be used in any case, *e.g. for the pleasure of walking* διὰ τὴν τοῦ περιπατεῖν ἡδονήν—*by means of good government* διὰ τοῦ εὐνομεῖσθαι. (*b*) *fitness* τὸ προσῆκον, τὸ πρέπον, *duty* τὸ καθῆκον, τὰ καθήκοντα, *the natural constitution of things* τὰ φύσει καθεστηκότα, *the Commonwealth* τὸ κοινόν, *extremes* τὰ ἄκρα, *superfluities* τὰ περισσά, *the Trojan war* τὰ Τρωϊκά, *successive rulers* οἱ ἀεὶ κρατοῦντες, *versatility* τὸ πολύτροπον, *simplicity, guilelessness* τὸ εὔηθες, *the proverb* τὸ λεγόμενον, *contempt for the obligations under which we lie to our rulers* τὸ ὀλιγωρεῖν τῶν τοῖς ἐν τέλει ὀφειλομένων.

The last instance illustrates both usages.

9. For the Article with Pronouns (see below on Pronouns IV. 5. 2).

II. SUBSTANTIVES.

1. Avoid the mistake of using Ionic forms in the first declension, *e.g.* πάτρη, φιλίη. Observe, however, these forms always used in Attic, κόρη, κόρρη, ῥοή,

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ἀκοή, σκευή, ζωή, and that â is retained in all cases of μνᾶ, Ἀθηνᾶ (=Ἀθηνάα), and some words of Doric origin (Jelf, 78).

2. The Attic Declension. The following words should be remembered as dropping ν in the accusative singular, ἄλως (a threshing floor) ἄλω, ἕως (morning) ἕω, and the places ἡ Κέως τὴν Κέω, ἡ Κῶς τὴν Κῶ, ἡ Τέως τὴν Τέω, ὁ Ἄθως τὸν Ἄθω. So too the adjectives ἀγήρως (not waxing old), ἐπίπλεως (quite full), ὑπέρχρεως (over head and ears in debt). λαγώς a hare, makes λαγών or λαγώ.

3. Anomalous Nouns. Of words which mix two declensions, remember these, σκότος occasionally neuter as well as masculine,—σῖτος, plural σῖτα,—στάδιον, plural στάδιοι (στάδια once in Thucydides); δένδρεσι is more usual than δένδροις, even in Prose. ὀνείροις from the form ὄνειρος occurs once in Plato, but ὀνείρατα is the form regularly employed throughout the plural, and also for the oblique cases in the singular. ὄναρ is found in the nom. and acc., but it is chiefly used (like ὕπαρ) adverbially, 'in a dream.' Other irregular forms, given in the Grammars, are dialectical or poetical, and therefore of no avail in Attic Greek Prose. The following peculiarities should be observed: πρεσβευτής=an ambassador, πρέσβεις=ambassadors. (πρεσβύτης = an old man.) υἱός, υἱόν are the only parts used in this form, all the other

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cases are formed as if from *νίεύς*. Notice too that compound proper names in *κράτης*, *σθένης* and *φάνης*, as well as Ἄρης, have two forms for the accusative, Σωκράτη (Plato), Σωκράτην (Xenoph.), Δημοσθένη and -σθένην, Ἀριστοφάνη and -άνην, Ἄρη and Ἄρην, and that a contraction takes place in nouns of the 3rd declension in *ευς* preceded by a vowel, as Πειραιεύς, ἀγυιεύς, Πειραιᾶ, Πειραιῶς, ἀγυιᾶ, ἀγυιῶς.

III. ADJECTIVES.

1. Avoid the mistake of using Ionic forms in the feminine of adjectives in *ρος* and *ος* pure. The only exception to the latter is ὄγδοος, ὀγδόη. Remember the following contractions:—χρυσέα, ῆ. ἅπλους, διπλοῦς, τριπλοῦς, etc. contract ἁπλόη ἅπλη, etc., but ἀργυρέα ἀργυρᾶ. ἄθροος ἄθροα is seldom contracted.

2. Compound Adjectives in *ος* as a rule have only two terminations.

Obs. 1. Among the exceptions (which it is difficult to classify) are those in *κός*, *τός*, *τέος*, which are derived from compound verbs, *e.g.* ἐπιδεικτικός, but not all of these, *e.g.* ἀπόρρητος, ὕποπτος. Adjectives in *αιος* are very uncertain, *e.g.* δίκαιος, βέβαιος, ἀνάγκαιος vary between two and three terminations, but most in *ιος*, *ειος*, *ιμος* have only two, as δόλιος, βασίλειος, γνώριμος, though not compounded.

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Obs. 2. Even some primitive adjectives have but two terminations, *e.g.* *βάρβαρος*, *ἥμερος*, *τιθασός*, *ἥσυχος*, *δάπανος*, *ἔωλος*. (See Jelf, 127.)

3. The degrees of Comparison. Notice (*a*) that the neuter accusative *singular* forms the Adverb from the comparative degree of Adjectives, and the neuter accusative *plural* from the superlative,—often with *ὡς* or *ὅτι*, *ὡς τάχιστα*, *ὅτι βέλτιστα*; (*b*) the idiomatic use of two comparatives, *προσαγωγότερον ἢ ἀληθέστερον* 'more attractive than truthful;' (*c*) the remarkable idiom of *ἐν τοῖς πρῶτοι among the first* where *ἐν τοῖς* = *πρὸ πάντων*. It is used irrespective of gender and number, *e.g.* *ἐν τοῖς πρώτη ἐγένετο ἡ στάσις*. (Thuc. iii. 81.) (*d*) *εἷς τις* or *εἴ τις καὶ ἄλλος* is often used to intensify a superlative.

4. Three Idioms of the Adjective constantly required. (*a*) *Adjectives are often used in Greek where in English we use Substantives, e.g.* half of the Peloponnese *ἡ ἡμίσεια τῆς Πελοποννήσου*,—most of life *ὁ πλεῖστος τοῦ βίου*. *Observe,* The Adjective with the Article takes the gender of the following noun. This is the regular construction in Prose (where it is more common than in Verse) with *partitives* and *numerals*. The Adjective, however, assumes this substantival force in other cases too, *e.g.* *οἱ παλαιοὶ τῶν ποιητῶν* for *οἱ παλαιοὶ ποιηταί*—*τῆς γῆς ἡ ἀρίστη*, *ὁ παράλογος τοῦ πολέμου*. (*b*) *Adjectives are often used in Greek where*

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we use an Adverb or a Preposition with a Substantive, e.g. in expressions of time, *they passed the plain in the twilight* σκοταῖοι διῆλθον τὸ πέδιον (Xen.). So τριταῖος, τεταρταῖος, etc., defining *when, on what day?* But also in other relations, *e.g.* ὑπόσπονδοι ἀπῆεσαν. So ἄσμενοι gladly, ἔκοντες willingly. (*c*) We say *many famous men*, but the Greeks said πολλοὶ καὶ ἔνδοξοι ἄνδρες.

IV. PRONOUNS.

1. For the Third Personal Pronouns (*he, she, it*) use the demonstratives ὅδε, οὗτος, ἐκεῖνος in the nominative.

There are also the forms peculiar to Attic Prose, καὶ ὅς, καὶ ἥ (but in accusative καὶ τὸν καὶ τήν)—ἦ δ' ὅς 'quoth he,' and ἦ δ' ἥ, and a few phrases where the old demonstrative force of the Article survived, *e.g.* τὸν καὶ τόν, τὸ καὶ τό, τῇ καὶ τῇ *such and such*; also τὸ μὲν τῇ, τὸ δὲ τῇ partim—partim, πρὸ τοῦ 'before that time,' and the common ὁ μὲν—ὁ δέ (*C.* 3. *Obs.* 2.)

For the oblique cases use the cases of αὐτός.

2. For the Reflexive Pronoun (*himself, herself, itself*) **in the Nominative, use** αὐτός αὐτή αὐτό. The oblique cases are ἕ, οὑ, οἱ. The following passage in Plato (*Symposium*, 174, quoted by Donaldson) is worth studying, τὸν οὖν Σωκράτη (ἔφη ὁ Ἀριστόδημος) ἑαυτῷ (i. e. Socrates) πως προσέχοντα τὸν νοῦν κατὰ τὴν ὁδὸν

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πορεύεσθαι ὑπολειπόμενον καί, περιμένοντος οὗ (*i.e.* Aristodemus) κελεύειν προϊέναι . . . ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ οἱ (*i.e.* Aristodemus) παῖδα ἀπαντήσαντα ἄγειν, . . . καὶ ἢ (*i.e.* Aristodemus) ἀπονίζειν τὸν παῖδα—'Aristodemus said that Socrates stayed behind wrapt in his own thoughts and desired Aristodemus, who was waiting, to go on. When he reached the house a servant met him and led him in, and the attendant assisted him to wash.' These forms, however, soon became obsolete, 'οὗ and ἕ are found in Plato alone of the great Attic prose writers' (Clyde).

ἑαυτοῦ -ῆς or αὐτοῦ -ῆς, were substituted for them. 'He killed himself' would be ἀπέκτεινεν ἑαυτόν, not ἕ. In the plural there are two forms in use, in the 3rd person, ἑαυτούς άς ά, etc. (or αὐτούς)—and also σφᾶς αὐτούς, σφῶν αὐτῶν, σφίσιν αὐτοῖς. The 1st and 2nd reflexive pronouns ἐμαυτοῦ -ῆς, σεαυτοῦ -ῆς, etc., have in the plural only the forms ἡμῶν αὐτῶν, ὑμῶν αὐτῶν, etc.

N.B. ἑαυτῶν may stand for the reciprocal ἀλλήλων, *e.g.* βούλεσθε πυνθάνεσθαι—αὐτῶν (Dem.) *to ask one another*, but ἀλλήλων can never stand for ἑαυτῶν.

3. Special uses of αὐτός: (*a*) αὐτός in the nom. always=*self*, *e.g.* αὐτὸς ἔφη *ipse dixit*. τρίτος αὐτός 'himself the third,' *i.e.* he with two others.

(*b*) αὐτός in the oblique cases, *if they stand first in the sentence*, also=*self*.

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(*c*) the idiom of *αὐτὸς αὑτοῦ* with the comparative. *θαρραλεώτεροι αὐτοὶ αὑτῶν*, 'bolder than ever.'

(*d*) *αὐτός* with a substantive in the dative gives the notion of an accessory or accompaniment. *αὐτοῖς τοῖς ἵπποις κατεκρημνίσθησαν* (Xen.) 'horses and all they were thrown down the precipice.'

(*e*) *αὐτός* may = *alone*; sometimes *αὐτὸς μόνος*.

(*f*) The Attic neuter of *ὁ αὐτός*, *the same*, is generally not *ταὐτὸ*, but *ταὐτόν*. (So too *τοιοῦτον* and *τοσοῦτον*.)

Caution.—Never use in Prose the forms *μίν*, *νίν*, *σφίν* (the two latter can be used in writing Iambics).

4. The Possessive Pronouns. These are practically limited in Attic Prose to *ἐμός*, *σός*, *ἡμέτερος*, and *ὑμέτερος*. For *σφέτερος* is wholly reflexive, and *νωΐτερος*, *σφωΐτερος*, and *ὅς* are dialectical or poetical forms. A common substitute for the possessive is the genitive of the corresponding personal pronouns (*ὁ πατήρ μου*) or simply use the Article (above, I. 4. *b*).

The Possessive Pronouns may denote *the object*. *φόβῳ τῷ ὑμετέρῳ* 'the fear (not which you feel, but) which you inspire.' *τὴν ὑμετέραν ἐπιχείρησιν* the attempt *on you* (Thuc. i. 33).

ἡμέτερος, *ὑμέτερος*, but not *ἐμός*, in Prose, may have a genitive standing in apposition to them, especially that of *αὐτός*, *e.g.* *ἡμέτερον αὐτῶν οἰκοδόμημα* (Plato).

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5. The Demonstratives:

1. ὅδε	denote	οὗτος	what has been already said.
τοιόσδε	what is	τοιοῦτος	
τοσόσδε	about to	τοσοῦτος	
τηλικόσδε	be said.	τηλικοῦτος	

2. Avoid the mistake common with beginners of writing *οὗτος πόλεμος, ἥδε ὁδός, ἐκεῖνο τείχισμα,* **for** *οὗτος ὁ πόλεμος, ἥδε ἡ ὁδός, ἐκεῖνο τὸ τείχισμα.*

Notice (*a*) the collocation where an adjective is added. *αὕτη ἡ στενὴ ὁδός,* or *ἡ στενὴ ὁδὸς αὕτη,* or *αὕτη ἡ ὁδὸς ἡ στενή,* or more commonly *ἡ στενὴ αὕτη ὁδός.*

(*b*) The *article* is *omitted* when the pronoun is the subject and the substantive is the predicate of the sentence, *e.g.* *τούτῳ διδασκάλῳ χρῆται* 'he employs him as teacher.'

κίνησις αὕτη μεγίστη τοῖς Ἕλλησιν ἐγένετο,
(Thuc. i. 1).

'This was by far the greatest movement.'

(*c*) With the demonstrative pronouns of quality and quantity, *e.g.* *τοιοῦτος, τοσοῦτος,* the article stands *before* them, when the notion of a class is prominent, *e.g.* *ὁ τοιοῦτος ἀνήρ,* such a man = the man who acts thus. But *τοιοῦτος ὁ ἀνήρ* = the man is such, *τοιοῦτος* being the predicate. [These words, therefore, are not analogous in their use to *ὅδε, οὗτος,* and *ἐκεῖνος.*]

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6. Distinguish carefully between *ἄλλος* **and** *ἕτερος.*

τὸ ἕτερον στράτευμα = the other army (a different whole).

τὸ ἄλλο στράτευμα = the rest of the same army.

The English '*besides*,' '*as well*,' is often to be rendered by *ἄλλος*, *e.g.* *οἱ πολῖται καὶ οἱ ἄλλοι ξένοι* (Plato, *Gorg.* 473) 'citizens and foreigners as well.'

7. Emphasize the Definite Relatives *ὅς, ὅσος, οἷος,* **by** *περ,* **the Indefinite** *ὅστις, ὁπόσος, ὁποῖος,* **by** *δή, δήποτε, οὖν.* With the forms thus strengthened cf. respectively *quicunque, quantuscunque, qualiscunque.* (*C.* 30.)

Obs. Of the Attic form of *ὅστις*—*ὅτου, ὅτῳ* are most common; the plural forms *ὅτων, ὅτοις* are rare.

8. Interrogative Pronouns. Clyde (27) gives a useful list of these, with the forms for direct and indirect sentences. For the latter those most used are *ὅστις, ὁπότερος, ὅποσος, ὁποῖος.* *ὅς* is sometimes used where *ὅστις* should be used. In the following sentence both occur: *Θεμιστοκλῆς φράζει τῷ ναυκλήρῳ ὅστις ἐστὶ καὶ δι' ἃ φεύγει* (Thuc. i. 137). But the direct forms are often used for greater animation: *e.g.* *αἱ γυναῖκες ἠρώτων αὐτοὺς τίνες εἶεν* (Xen.), (*M.* 198).

Caution.—Guard against confusing the indirect

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interrogative with the relative. Professor Jebb (on *Electra*, 316) points out that τις may be used for ὅστις *only in indirect questions*, but not for the *relative*; *e.g.* εἰπὲ τί σοι φίλον 'tell me what you wish' is classical, but ἱστόρει τί σοι φίλον, in the sense of 'ask whatever you wish,' is unclassical.

9. Attraction of the Relative. The Attic attraction of the relative, when it naturally would be in the accusative, but is attracted into the case of the antecedent (*e.g.* πάντων ὧν ἔσχον ἀγαθῶν σοι μετέδωκα of all that I had I gave you a share. ἀμελῶ ὧν με δεῖ πράττειν I neglect what I ought to do), is *the rule* and not the exception, and is constantly required.

For the limitations to its use, and for the rarer kinds of attraction, see *C.* 67, *M.* 103, Jelf, 822–825. Notice specially and use these attractions:—

(*a*) With the oblique cases of οὐδεὶς ὅστις οὐ (=πάντες).

οὐδενὸς ὅτου οὐ καταφρονεῖ
οὐδενὶ ὅτῳ οὐ χαρίζεται.

This last is an instance of *inverse* attraction, the converse of ordinary attraction;—*i.e.* the antecedent is attracted into the case of *the relative.*

(*b*) ἔστιν οἵ=ἔνιοι *some* declined throughout and governed by prepositions as well as verbs. So too ἔστιν οὗ, ἔστιν ὅτε, etc.

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V. NUMERALS.

1. The three different ways to express Eighteen and Nineteen.

(*a*) ὀκτωκαίδεκα, ἐννεακαίδεκα.
(*b*) δυοῖν (or δυεῖν)—ἐνὸς δέοντες εἴκοσι.
(*c*) δυοῖν δεόντοιν—ἐνὸς δέοντος εἴκοσι.

So 28, 29, 38, 39, etc. can be expressed by the two last forms:

48 men = δυοῖν δέοντες (or δυοῖν δεόντοιν) πεντήκοντα.
39 ships = νῆες μιᾶς δεοῦσαι (or μιᾶς δεούσης) τριά- τεσσαρα-κοντα.

2. The order in Compound Numbers. If the smaller precedes, καί is used. πέντε καὶ εἴκοσι (or εἴκοσι πέντε) (Greek and English here coincide—*five and twenty* or *twenty-five*). The same rule holds *in Greek* with the ordinals. πέμπτοι καὶ εἰκοστοί.

3. Observe the following terminations, *temporals* in *-αῖος*, as δευτεραῖος (see III. 4), *multiples* in *-πλους*, as διπλοῦς, *proportionals* in *-πλάσιος*, as διπλάσιος. Notice the absence of distributive forms which the Latins possess. They are expressed variously, *e.g.* σύνδυο, σύντρεις, or oftener by prepositions εἰς, κατά, ἀνά, διά (*C.* 21, 1).

4. Notice the form πολλοστός (*multesimus*) '*one taken out of many*,' *and so a very small part*—a frac-

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tion with a large denominator—and its converse ὀλιγοστός *'one out of a few.'* (For a full account of the ways in which fractions are expressed see Jelf, *Gr. Gr.* vol. i. 165; Donaldson, 254.)

5. Large numbers are expressed (not as in Latin by hundreds of thousands, but) by tens of thousands, δέκα μυριάδες = 100,000. For 20,000, 30,000, 40,000, etc. there are the forms δισμύριοι, τρισμύριοι, τετρακισμύριοι.

VI. CONCORD.

Under this head the chief points to be borne in mind (assuming a knowledge of the four general rules of agreement, which are the same in Greek as in Latin) are :—

(*a*) The gender of the Adjective where one Adjective refers to several Substantives.

Rule.—*If they are sentient beings*, and of the same gender, the Adjective takes that gender; if of different gender, the rule of the 'more worthy' gender holds. If they are *things*, the Adjective is neuter, as ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσι (or ὀλέθριον).

(*b*) The only exception to the *Attic schema*, or rule of neuter plurals taking a verb singular, is important, as bringing out the reason of that rule. (Ex-

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ceptio probat regulam.) *Neuters do not contain the notion of individuality.* They are regarded as a single whole; therefore the verb is in the singular. But *when the notion of individuality is prominent*, the verb is in the plural; *e.g.* ἐπῆλθον Ὀλύμπια (Thuc. i. 126), *i.e.* the *various games* of which the Olympic festival consisted. τὰ τέλη ὑπέσχοντο = *the magistrates* promised, but τὰ τέλη ὑπέσχετο '*the cabinet*' (Jelf, 385).

(*c*) Of the other schemata, the construction κατὰ σύνεσιν, or sense figure, is most common in Prose, and explains many apparent violations of Concord. A few instances will here suffice.

τὸ πλῆθος οἴονται.

τὸ μειράκιόν ἐστι καλός.

τὰ τέλη καταβάντες.

φεύγει ἐς Κέρκυραν ὡς αὐτῶν (sc. τῶν Κερκυραίων) εὐεργέτης.

(For the anomalies in the dual in number and gender see Clyde, 63.)

(*d*) The *whole and part schema* is usual with ἕκαστος, the verb being plural.

ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἄρχουσι.

(*e*) The construction of verbals in -τέος is to be noticed. The predicative adjective is often in the neuter plural, *e.g.* οὓς οὐ παραδοτέα ἐστί.

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VII. THE VERB.

Verbal Forms.

a. Be careful not to use a Future Active if it does not exist. A full list of Verbs preferring a Future of the Middle Form is given in Clyde, 31.

b. Middle Futures with a Passive meaning. The following is a list of such Futures used in Attic Prose:

ἀγνοήσομαι	*καταφρονήσομαι	*στερήσομαι
ἀδικήσομαι	*κινήσομαι	στρεβλώσομαι
ἁλώσομαι	*κωλύσομαι	ταράξομαι
ἀμφισβητήσομαι	*μαρτυρήσομαι	τηρήσομαι
ἀπιστήσομαι	μαστιγώσομαι	*τιμήσομαι
*ἄρξομαι	οἰκήσομαι	*τρίψομαι
*αὐξήσομαι	*ὁμαλιοῦμαι	οἴσομαι (rare)
βλάψομαι	*ὁμολογήσομαι	*φθεροῦμαι
ἐάσομαι	*παιδεύσομαι	*φιλήσομαι
εἴρξομαι	πολεμήσυμαι	φρουρήσομαι
εὐλογήσομαι	*πολιορκήσομαι	*ὠφελήσομαι.
*ζημιώσομαι		

Those with an asterisk have also a Future Passive, *ἀρχθήσομαι*, *βλαβήσομαι*, etc., but *τιμηθήσομαι* is rare. Conversely, the Future Passive is found for the Future Middle in *ἄχθομαι*, which has *ἀχθεσθήσομαι* as well as *ἀχθέσομαι*.

c. Learn the list of Passive Deponents (i.e. whose Aorist has a Passive form with an Active meaning); *e.g.*

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διαλέγομαι, διελέχθην, in Clyde, 31, *Obs.* 2. All there given are used in Prose, except ἀλάομαι, whose Aorist ἠλήθην is rare and late.

d. Of Deponents with Passive sense as well as Active, the following parts occur in Attic Prose :

Perfects.—εἴργασμαι (and its participle), μεμιμημένος, οἰκεῖσθαι, κεκτημένος, ἠτιαμένος, ηὖκται, ἐσκεμμένα.

Aorists.—ὠνηθέν, ἀπελωβήθη, χρησθῇ. Wherever both forms (*e.g.* ἐδέχθην and ἐδεξάμην) are contemporaneous, the distinction between the voices is observed (Jelf, 368). ἀποψηφισθείντα Dem. de Cor. 241 6

e. Use Compound Verbs as a general rule, and beware of using Verbs, or parts of Verbs, in the simple form which exist only in the compound form.

Many words supposed to be good Greek, because formed according to analogy, never occur (just as *relictus* is only found in Latin, never *lictus*).[1]

The following list of words constantly required may be useful :—

To go.

Pres.	Imp.	Fut.	Perf.	Aorist.
βαίνω	ἀπέβαινον	ἀποβήσομαι	βέβηκα	ἀπέβην
	ἤειν	εἶμι		

[1] Veitch, from whose Irregular and Defective Verbs the following lists are worked out.

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To come.

ἀφικνέομαι	ἀφικνούμην	ἀφίξομαι	ἀφῖγμαι	ἀφικόμην
ἐφικνέομαι (less frequent, but used)				
[1] ἔρχομαι	ἦα ἦειν	ἐλεύσομαι (very rare in Prose) ἥξω or ἀφίξομαι	ἐλήλυθα	ἦλθον

To live.

ζάω	ἔζην	ζήσω ζήσομαι βιώσομαι	βεβίωκα	ἐβίων ἐβίωσα

To die.

θνήσκω	ἔθνησκον	ἀποθανοῦμαι τεθνήξομαι	[2] τέθνηκα	ἀπέθανον

Also with the following verbs in the best Attic prose authors there is a constant preference for the compound forms to the simple.

ἔννυμι, 'to clothe,' does not occur, but			ἀμφιέννυμι	does
ἧμαι, 'to sit'	„	„	κάθημαι	„
ὄλλυμι, 'to destroy or lose'	„	„	ἀπόλλυμι	„
ἀράσσω, 'to strike'	„	„	ἀπαράσσω καταράσσω	„
φλέγω, 'to burn'	„	„	καταφλέγω	„

[1] ἔρχομαι is only used, as a rule, in the Present Indicative. For the moods ἔρχωμαι, etc., the Attics employ ἴω, ἴοιμι, ἴθι, ἰών, ἰέναι.

[2] These forms take the place of the Passive Perfect and Aorist of ἀποκτείνω, which are not used.

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πέμπομαι (the Middle) is not found, but *ἀποπέμπομαι, μεταπέμπομαι, προπέμπομαι,* are common.

κτείνω, to kill, is but rarely found in prose, where *ἀποκτείνω* takes its place in the Active, and for the Passive *ἀποθνήσκω* is used.

σπέρχω, to urge, and *πτύσσω, to fold,* are not found in their simple forms in prose. Thucydides uses *ἐπισπέρχω* and *κατασπέρχω,* Xenophon uses *ἀναπτύσσω* and *περιπτύσσω,* both as military terms.

πνέω, to breathe, is only used in prose, in pres. and imp. act.;—but numerous compounds occur.

εὕδω, to sleep, is less common than *καθεύδω.*

σκοπέω, to view, consider, is thus supplemented by *σκέπτομαι,—σκοπῶ, ἐσκόπουν* (*σκοποῦμαι, ἐσκοπούμην*), *σκέψομαι, ἔσκεμμαι, ἐσκεψάμην.*

πλήσσω, to strike. The forms employed in prose for the *simple* verb are thus supplied:—

Active	*παίσω*	*πέπληγα* (rare)	*ἐπάταξα*
	πατάξω		*ἔπαισα*
Passive	*τύπτομαι*	*πέπληγμαι*	*ἐπλήγην*
		πεπλήξομαι	*πληγήσομαι*

The form *ἐπλάγην, πλαγήσομαι,* is used in compounds in the sense of *striking with terror.*

For the perf. pass. of *τίθημι* use *κεῖμαι,* not *τέθειμαι.*

For *ἔτλην* and its forms use *τολμάω, ἀνέχομαι,* or *ὑπομένω.*

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f. Augments. Notice (*a*) the peculiarities in *βούλομαι, δύναμαι, μέλλω*, which vary between *ε* and *η*, but in Thucydides, Xenophon, and Demosthenes, *ἐβουλόμην, ἐδυνάμην, ἔμελλον* prevail, and this form should be employed.

(*b*) *εἰ* and *εὐ* are not usually augmented: *e.g. εἶξα*, from *εἴκω* 'to yield,' *εὐνομήθην*. But *εἰκάζω* makes generally *ἤκαζον*. *εὑρίσκω* is often augmented; *ηὗρον*, and even *ηὕρηκα*, etc., is found; and some other verbs, *e.g. εὐφραίνω* and *εὔχομαι*, take the same augment.

(*c*) *διαιτάω* is peculiar. The simple verb is augmented thus: *διήτησα*. Compounds take a *double* augment, *e.g. κατεδιήτησα* [*διοικέω* on the contrary follows the same law in compound as in simple forms]. There are five verbs with a double augment in Attic Prose: *ἀνέχομαι, to endure, ἠνειχόμην, ἠνεσχόμην, ἀμπέχομαι, to wear, ἠμπειχόμην, παροινέω, to insult, ἐπαρῴνουν, ἐπανορθόω, to set upright, ἐπηνώρθουν, ἐπηνόρθωσα* (but *ἀνόρθωσα* in the simple), *ἐνοχλέω, to trouble, ἠνώχλουν, ἠνώχλησα, ἠνώχληκα, ἀμφιγνοέω, to doubt, ἠμφιγνόησα*.

(*d*) *ἐθέλω* and *θέλω*. The former is the prevailing form in prose; *θέλω* is rare, and confined almost wholly to the present. *ἤθελον* is from *ἐθέλω*.

g. The Middle Voice. Beware of using the Active form of a Verb for the Middle; *e.g.* the mistake of translating 'to fear' by *φοβεῖν* instead of *φοβεῖσθαι*,

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or 'to attempt' by *πειρᾶν* for *πειρᾶσθαι*, *λυπεῖν* for *λυπεῖσθαι*, etc. Confusion of these two Voices is a fruitful source of error with beginners, and the appreciation of the broad distinctions of sense between such words as *σπένδειν* to pour a libation, *σπένδεσθαι* to make a treaty, *ποιεῖν λόγον* to compose a speech, *ποιεῖσθαι* to deliver it, *πορεύειν* to convey, *πορεύεσθαι* proficisci, *ἀποδοῦναι* to give back, *ἀποδόσθαι* to sell, is all important. Read carefully the full account of the Middle Verb in Clyde, 31, *Obs.* 3, 4; or Wilkins's *Greek Prose*, Intr. x.; Donaldson, *Gr. Gr.* 432.

The use of the Middle Verb is often essential in Greek where in English the reflex action of the Verb is not directly expressed: *e.g.* (*a*) I presume not *to deliver* an opinion concerning this *οὐκ ἀξιῶ γνώμην ἀποφήνασθαι τούτου τοῦ πράγματος πέρι.*

(*b*) To *lay up* gratitude *in store καταθέσθαι χάριν.* (Thuc.)

(*c*) I, *providing for* this, drew up this decree *ἃ ἐγὼ προορώμενος, τὸ ψήφισμα τοῦτο γράφω* (Dem.).

(*d*) Philip *will carry out* all the projects he desires with the greatest tranquillity *μετὰ πλείστης ἡσυχίας ἅπανθ' ὅσα βούλεται Φίλιππος διοικήσεται* (Dem.).

(*e*) What ought the well-affected citizen to have done, he who with all foresight was *serving* his country? Ought he not to have *made* Eubœa *the shield* of Attica? *τί χρὴ τὸν εὔνουν πολίτην ποιεῖν, τί τὸν μετὰ πάσης προνοίας ὑπὲρ τῆς πατρίδος πολι-*

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τευόμενον; οὐ τὴν Εὐβοίαν προβαλέσθαι τῆς Ἀττικῆς; (Dem.)

(*f*) I do not at all *admit* this method, τοῦτον τὸν τρόπον οὐδαμῆ προσίεμαι (Plato).

(*g*) You must *assist* cheerfully in the struggle δεῖ ὑμᾶς προθύμως συνάρασθαι τὰ πράγματα (Dem.).

(*h*) I have spoken fully and frankly and *without reserve* πάνθ' ἁπλῶς οὐδὲν ὑποστειλάμενος πεπαρρησίασμαι (Dem.).

(*i*) He *affects* affability and graciousness to all πᾶσιν ἵλεώς τε καὶ πρᾶος εἶναι προσποιεῖται (Plato).

(*k*) If you *deal with* them as one you will make a great mistake, but if you *treat* them as many you will have many allies αἷς ἐὰν μὲν ὡς μιᾷ προσφέρῃ παντὸς ἂν ἁμάρτοις, ἐὰν δὲ ὡς πολλοῖς, ξυμμάχοις πολλοῖς χρήσει (Plato).

(*l*) We claim to *receive* the same return from you παρ' ὑμῶν τὸ αὐτὸ ἀξιοῦμεν κομίζεσθαι (Thuc.).

(*m*) They *make a faulty estimate* of freedom κακῶς ὁρίζονται τὸ ἐλεύθερον (Arist. *Pol.*).

Observe in the above instances: (1) that in all but the two last the verbs are compounded with prepositions, a class of verbs to be carefully noted and employed, as the force of the English can often be rendered in no other way—they are largely used by Demosthenes and Plato; (2) that none of them are Deponents (*i.e.* verbs which never have an Active form or

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a Passive sense). There is a distinction, sometimes difficult to trace but still a real distinction, between the sense of the Active and the Middle. In most cases some mental act or state is denoted. Besides the four chief uses of the Middle (*F.* III.) (*a*) reflexive, *ἐκδύεσθαι* to strip, (*b*) causative, *προστρίβεσθαι πληγὰς* to get strokes inflicted, (*c*) appropriative, *καταδουλοῦσθαι* to enslave, *πράττεσθαι* to exact, (*d*) reciprocal *διαμάχεσθαι* 'to fight each other,' there is a sense[1] which stands half-way between the Middle and Passive, '*to allow oneself to be subjected to this or that*,' *e.g.* *ἀπεχθήσει Γοργίᾳ* 'you will incur the hatred of Gorgias' (Plato, *Phil.* 58), *ταῦτα δὴ ποιοῦντα ἕτοιμον μᾶλλον ἀπεχθάνεσθαι τοῖς πολίταις*; 'is not the obvious result of such a course (*Rep.* viii. 567) that he gets more and more unpopular?' *ἐλασσούμενοι ἐν ταῖς ξυμβολαίαις δίκαις* (Thuc. i. 77), 'letting ourselves be curtailed of our due in our contract suits.'

The Passive.

I. There are only two ways by which the agent is usually expressed in Prose. (1) By *ὑπό* with the genitive. *Ἀχιλλεὺς ἐπαιδεύθη ὑπὸ Χείρωνος.* [*ἐκ* which is common in Herodotus and the poets is rare in Attic prose. *ἀπό, πρός, παρά, διά*, are occasionally used instead of *ὑπό*.]

N.B. *ὑπό* is used not only after the Passive, but

[1] Riddell's edition of Plato's *Apology*, Appendix, p. 88.

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with Active Verbs that are equivalent to Passives; *e.g.* *ἀποθανεῖν ὑπὸ τῆς πόλεως* (Lysias).

(2) The Dative alone may also represent the agent, but in prose *only with the perfect and pluperfect,*—in all their parts; *e.g.* *ἃ ὑπισχνοῦ ἀποτετέλεσταί σοι,—τά σοι πεπραγμένα* (Dem.). So always with verbals in *τέος*. (Cf. the use of the dative with the gerundive in Latin.)

II. Observe a peculiarity in Greek Verbs governing a Genitive or Dative, which presents a strong contrast to the Latin idiom. These, too, admit of a personal construction in the Passive; *e.g.* *οἱ μῦθοι καταγελώμενοι τέως* (Plato). *Παλαμήδης διὰ σοφίαν φθονηθείς* (Palamedi invidetur). When a verb has *two* objects in the active (as *ἐπιτρέπω* to entrust), the question which is to be the subject in the Passive is settled on the following principles: (1) The direct object is preferred to the indirect, *i.e.* the accusative to the genitive and dative. (2) The personal object is preferred to the thing (*C.* 79, b).

III. Notice the decisive final imperative of the 3rd Sing. Perfect Passive. *μέχρι τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής* (Thuc.) 'let your tardiness be limited by this,' 'go thus far and no farther;' *ταῦτα προειρήσθω* (Isocrates) 'let this have been said once for all by way of introduction.' *ταῦτα πεπαίσθω ἡμῖν* (Plato) 'enough of jest.'

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IV. The English Infinitive Passive is often rendered by the Greek Infinitive Active. *ἄξιος θαυμάσαι* 'worthy to be admired.' *ῥᾴων καταμαθεῖν* 'more easily discernible.' *χαλεπὸν ποιεῖν*, rarely *χαλεπὸν ποιεῖσθαι*. (The idioms of the two languages are here, however, very similar, as we say, 'fair to see' *καλὸς ἰδεῖν*, etc.) So in French the active infinitive takes the place of our passive, C'est une faute à eviter 'it is a fault to be avoided (or to avoid).'

V. The Passive is often best translated by converting the sentence; *e.g.* 'the fleet was accompanied by thirty merchantmen' *ξυνέπλεον ὁλκάδες τριάκοντα*. 'Poverty is often attended by discontent' *τῇ πενίᾳ πολλάκις συμπαρομαρτεῖ ἡ μεμψιμοιρία*. 'The judgment of the people was reversed' *οἱ πολῖται τὰ δεδογμένα μετέγνωσαν*.

VI. The Future Participle Passive is often used with effect; *e.g.* 'They had beforehand received instructions what they should say' *τὰ ῥηθησόμενα πρότερον αὐτοῖς προὔσκεπτο* (Thuc. viii. 66).

VIII. THE TENSES.

1. The distinction of those that are Primary { Present, Perfect, Future, Future Perfect

and Historic { Imperfect, Pluperfect, Aorist

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is most important to bear in mind in the sequence of moods. (See below, Sec. IX.)

2. Practically four Tenses are most required, two in each Class: Present and Future—Imperfect and Aorist.

3. Idioms of the Present which may be introduced.

(*a*) Its use with πάλαι (like *jamdudum*), πάλαι ἐρωτῶ 'I have been asking ever so long.'

(*b*) The Historic Present, for liveliness.

Caution I. Do not translate *the house is built, the race is finished,* by the present, but by the perfect. The present passive = the present *act,* not the present *state* (*C.* 34).

Caution II. The *present* infinitive is needed in indirect discourse (*a*) to translate our *was, e.g.* 'He said the army *was* fighting' ἔφη τὸ στράτευμα μάχεσθαι. 'He said Nicias *was* general' ἔφη Νικίαν στρατηγεῖν (for στρατηγεῖ in direct discourse). But also (*b*) to translate the *imperfect* of direct discourse it = a strictly imperfect infinitive, 'I say this ought not to have escaped me' τοῦτ' ἐγώ φημι δεῖν ἐμὲ μὴ λαθεῖν (where δεῖν represents ἔδει).

4. Idioms of the Future.

(*a*) οὐ λαλήσεις; = λάλησον,
οὐ μὴ λαλήσεις = μὴ λαλήσῃς.

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(*b*) With ὅπως, by an ellipse of some word like ὅρα or σκόπει,
ὅπως ἄνδρες ἔσεσθε,—ὅπως μηδὲν ἐρεῖς.

(*c*) The Future Infinitive after verbs of hoping, expecting, promising, is the regular construction.[1]

(*d*) Future Participles to express *a purpose.*

Caution. 'He wishes to do'=βούλεται ποιεῖν (or ποιῆσαι), *not* ποιήσειν. The future is only so used when reference to the future is very marked. (Thucydides is partial to it.)

5. Idioms of the Imperfect.

1. *Tentative.* ὁ δὲ (*i.e.* Cleon) ἀνεχώρει—ὑπέφευγε—ἐξανεχώρει 'he tried to back out of what he had said' (Thuc. iv. 23). Read the whole chapter, which well exemplifies this use of the Imperfect. Render thus such expressions as 'tried to,' 'began to,' 'proceeded to,' 'attempted to.'

2. *Iterative.* 'Kept on doing,' esp. with ἄν. καὶ γὰρ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίγνοντο.

3. *Corrective,* esp. with ἄρα. ἆρ' οὐ τόδε ἦν τὸ δένδρον; 'is not this after all the tree?'

[1] These verbs, however, are also often used with the Present or Aorist Infinitive: e.g.

1. ἐλπίζει δυνατὸς εἶναι ἄρχειν—Plato, *Rep.* ix. 573.
2. ἤλπιζον χειρώσασθαι—Thuc. iv. 29.
3. ὑπέσχετό μοι βουλεύσασθαι—Xen. *An.* i. 2.

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4. *With an ellipse of ἄν.* εἰκὸς ἦν, ἐχρῆν, ἔδει, ὤφελον, καλὸν ἦν, καιρὸς ἦν, etc. Cf. æquius *erat* for esset, and in English 'it were better.'

Caution.—Never use the Imperfect unless there is some special reason for it. The ordinary tense in narrative is the

Aorist.—To appreciate the force of this tense and to use it properly is to have made no slight progress in writing Greek.

Passages where the Imperfect and the Aorist are used together: ἃ ἐπράσσετο οὐκ ἐγένετο (Thuc. vi. 74) 'what was attempted did not happen.' ἐν Κῷ ἡ δημοκρατία μετέβαλε καὶ ἐν Ῥόδῳ· οἱ γὰρ δημαγωγοὶ ἐκώλυον ἀποδιδόναι τὰ ὀφειλόμενα τοῖς τριηράρχοις (Ar. *Pol.* v. 5) 'the democracy *changed*, for the demagogues *were hindering* the payments due.' ψιλοὶ δώδεκα ἀνέβαινον, ὧν ἡγεῖτο Ἀμμέας καὶ πρῶτος ἀνέβη (Thuc. iii. 22) 'twelve men lightly equipped *proceeded to go up*, led by Ammeas, who *then and there got up first*.'

What is a rapid, complete, momentary, transient, single act is denoted.

Goodwin quotes from Appian, ἦλθον, εἶδον, ἐνίκησα, *Veni, vidi, vici.* Hence the distinction in prohibitions between the Present Imperative, μὴ ποίει τοῦτο

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do not do this (continually), *μὴ ποιήσῃς τοῦτο* do not do this (single act).

6. Special Idioms of the Aorist.

1. Its use apart from all time; almost equivalent to the Future, *δύ' ὀβόλους ἐπράξατο* 'it charges in each case two obols,' and so, iterative, and when used with the present, denoting intermittent recurrence (*C.*).

2. The conversational idiom to dismiss a subject as *done with*, in *ἤσθην*, *ἐπῄνεσα*, etc., *ἔμαθον*, 'that was clear.'

[For this and for the whole treatment of the Aorist see Donaldson, 427, and Clyde, 38; 'the *end* view of an act as opposed to the *full-length* view of the present and imperfect.']

Caution.—Never translate the English 'have' by the Aorist; but the English 'had' will sometimes be so rendered, *e.g.* after *ἐπεί*, *ἐπειδή*, *ὡς*, *πρίν*,—'when he had died' *ἐπειδὴ ἐτελεύτησε*. In Conditional Sentences always translate *had* in the apodosis by the Aorist, never by the Pluperfect.

The Tenses *least* required are the Perfect, Pluperfect, Future Perfect.

Observe on the two last

(*a*) That the Pluperfect may be required where its sense is disguised in an English pas-

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sage, *e.g.* 'the treaty was on the point of being broken,' *i.e.* had almost been broken, *αἱ σπονδαὶ ὀλίγου διελέλυντο.*

In the case of Perfects with a present sense, denoting an abiding result, *e.g.* *δέδοικα* (*δέδια*) *I am afraid*, *κέκτημαι I possess*, *κέκλημαι I am called*, etc., the Pluperfect of course = the Imperfect (*M.* 112).

(*b*) The substitutes for the Future Perfect are the Future and the Aorist subjunctive after conjunctions ending in *-αν.*

(*c*) *Permanence* and *immediate action* are denoted by the Future Perfect Passive (paulo-post).

The Tense distinctions exist mainly in the Indicative. The Future Infinitive and Future Optative [for the latter see below No. XIII., Or. Obliqua, ii.] are almost the only exceptions.

If it be asked how do the Present and Aorist in the other Moods (which practically are the only tenses so used) differ from each other, the answer is,—they bear the same relation to each other as we have seen that the Imperfect and Aorist Indicative do to each other (see Clyde, 40, and Summary, p. 233), *e.g.* *λαβὲ τὰς μαρτυρίας καὶ ἀναγίνωσκε* take and set about reading (a process); *λαβὲ καὶ ἀνάγνωθι* take and read the depositions (a single act); *εἴθε μὴ τοῦτο πάσχοιεν* (habitually); *εἴθε μὴ πάθοιεν* (in a single case).

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This leads us to remark on a few idioms of

IX. THE MOODS.

The Subjunctive Mood. — Remember that this Mood *includes the Subjunctive Group and the Optative Group*, or in other words, that the Optative is the Subjunctive of the Past Tenses. Do not be misled to forget this by the misnomer Optative (*wishing*), which only expresses one of its functions. Hence the rule for **the Sequence of Moods in dependent final Sentences,** that *Primary Tenses are followed by Subjunctive* (ἔρχομαι ἵνα ἴδω); *Historical Tenses are followed by Optative* (ἦλθεν ἵνα ἴδοι); the Subjunctive answering to the Latin present subjunctive (may); the Optative answering to the Latin imperfect subjunctive (might).

The exceptions however are important and characteristic of the love of vividness and dramatic effect in the Greek mind.

1. *The Future Indicative is far more common than the Subjunctive with ὅπως and ὅπως μή after one class of Verbs, i.e.* those of striving, taking care to effect anything, *e.g.*

ὥρα βουλεύεσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα.
(Xen. *Anab.* iv. 6.)

σκοπεῖ, ὅπως μὴ ἔξαρνος ἔσει ἃ νῦν λέγεις.
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'Unless wariness be used, as good almost kill a man as kill a good book' (Milton).

εὐλαβητέον ὅπως μὴ βιβλίον τι χρηστὸν ὀλοῦμεν, σχεδόν τι γὰρ ταὐτὸν τῷ ἄνθρωπον.

(After *other verbs*, in pure final clauses this use is rare.)

2. *The Subjunctive often follows the Historic Tenses: τρία μέρη ἐκλήρωσαν—ἵνα ἀπορῶσιν* (Thuc. vi. 42). [Read this chapter, in which three instances occur.]

The following are only *apparent* exceptions—

3. The Historic Present is followed by the Optative.

4. The Gnomic Aorist expressing a general truth is followed by the Subjunctive,—as it is a primary tense.

* *Observe* the peculiarly Attic construction of *ἵνα* (less frequently in prose of *ὡς* and *ὅπως*) with the past tenses of the *Indicative*, to express what might have happened, but is now past the possibility of happening. *ἐχρῆν συγχωρεῖν ἵνα συνουσία ἐγίγνετο* 'you ought to have given way, that so a conversation might have been taking place.'

That this belongs to *final* and not *consequential* sentences is proved by the use of *μή*, and not *οὐ*, when they are negative.

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Distinct from pure final sentences such as the above, but similar, are object clauses with *ὅπως* and *ὅπως μή*, *e.g.* *τοῦτο παρασκευάζει* or *τούτου ἐπιμελεῖται, ὅπως γενήσεται.*

So far as (besides expressing the verbs' direct object, *τούτου*) they imply the purpose of the leading verb, they partake of the nature of final clauses.

The two may be combined, as *σπουδάζει (τοῦτο) ὅπως πλουτήσει (τούτου ἕνεκα), ἵνα τοὺς φίλους εὖ ποιῇ* (*G.* 43).

Variety in writing Greek Prose may be gained by observing and employing these forms.

We may here ask what is the construction in Greek of Verbs meaning to advise, ask, entreat, command, forbid, etc. (all which in Latin take *ut*).

They present a marked contrast to the Latin, being *regularly* followed by the Infinitive. *e.g.* *παραινοῦμέν σοι πείθεσθαι—δέομαι ὑμῶν συγγνώμην ἐμοὶ ἔχειν—ἐκέλευσεν αὐτὸν περιμεῖναι—ἀπαγορεύει αὐτοῖς μὴ τοῦτο ποιεῖν.*

Sometimes, however, they take *ὅπως* or *ὅπως μή* following the construction of verbs of striving, *e.g.* *παραγγέλλει ὅπως μὴ ἔσονται.* *ἵνα* is *never* so used (see below on Hellenistic words, No. XXII.).

Notice the elliptical use of *ὅπως* with the 2nd person Future, with *σκόπει* understood:

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ὅπως ἄνδρες ἔσεσθε 'prove yourselves men.'
(ὅπως μή also takes the Subj.[1] in this case.)

In passing from Final and Object Clauses with Conjunctions to

X. RELATIVE CLAUSES,

Observe that the Greeks have *many* ways of expressing a purpose—for there is also the Infinitive and the Participle [XIV. XV.]—though one of the commonest forms in Latin, given immediately below, is not used in Greek.

I. Do not be misled by the familiar '*legatos mittit qui nuntient*' to use the Relative with the Subjunctive in Greek.

Rule.—When relative words (ὅς, ὅστις, ὅθεν, ὁπόθεν) introduce a final clause, they are not followed by the Subjunctive but by the Future Indicative, *e.g.*

πρεσβείαν πέμπει ἥ διδάξει ταῦτα (Dem.) (Mittit legatos qui doceant.)

οὐδὲν προσδεόμεθα Ὁμήρου ὅστις τέρψει (Thuc.) (Nihil opus est Homero qui nos delectet.)

τέχνη ἥτις σε ποιήσει μέγα δύνασθαι (Plato) (Ars quæ efficiat ut multum valeas.)

οὐκ ἔστι χρήματα ὁπόθεν ἐκτίσω (Plato) (Deest pecunia qua mulctam persolvam.)

[1] The 2nd Aorist in preference to the 1st.

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This Future Indicative is even retained after Historic Tenses, and seldom changed into the Fut. Opt. (except in indirect questions).

Similarly a *Present* Indicative is used, *παρ' ἐμοὶ οὐδεὶς μισθοφορεῖ ὅστις μὴ ἱκανός ἐστιν ἴσα ποιεῖν ἐμοί* (nemo qui non possit).

* The Attic exception *ἔχει ὅ τι εἴπῃ* 'he has something to say,' is formed on the analogy of *οὐκ* { *ἔχει* / *οἶδεν* *ὅ τι εἴπῃ*, which = an indirect question [i.e. *the direct question would be in the Subjunctive to begin with, τί εἴπῃ*; 'what should he say?' being a question of doubt, and remaining in the Subjunctive when expressed indirectly.]

II. Relatives and Relative Particles, with *ἄν*.—Translate our suffix *ever* in *whoever, whosoever, whatever, whensoever, wheresoever* [not frequentative, but = *be it when it may*] by *ὃς ἄν, ὅστις ἄν, ἐάν, ὅταν, ὁπόταν, ἐπειδάν, ὅπου ἄν.* Other equivalents, which give the idea of indefiniteness, as, 'be they of *what kind, or size, or number they may*,' are so rendered by *οἷος ἄν, ὅσος ἄν, ἡλίκος ἄν, always with the subjunctive.*

N.B.—Where these Relative words occur with *the Opt.*, the force of the *ἄν* is thrown *on the verb*, and there is no such indefinite notion of *ever.* (See Farrar, 188.)

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III. Causal Relatives. — 'Inasmuch as he,' 'one who,' 'because,' may be rendered by the relatives *ὅς, ὅστις, ὅς γε*, with a verb *in the Indicative*, e. g.—

θαυμαστὸν ποιεῖς ὃς ἡμῖν οὐδὲν δίδως.

ὅστις, ὦ κατάρατε, περὶ πλείονος φαίνῃ τοὺς κακούργους ποιούμενος τῆς πατρίδος.

οὐδέποτ' ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὅ γ' ἀεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται 'when (or, inasmuch as) all the speeches it makes are about justice.'

Equivalents for this meaning are *ἅτε, ἅτε δή, οἷα δή, ὡς*, with participles.

Here again notice the difference between the idiom of Greek and Latin, where *quippe qui, cum, ut qui, utpote qui*, expressing causation, take the subjunctive.

Is *μή* or *οὐ* to be used with these relatives?—'Ordinarily *οὐ*, but if a conditional is combined with a causal force, then *μή*.' Goodwin. *e.g.*—*ταλαίπωρος εἶ ᾧ μὴ θεοὶ πατρῷοί εἰσι* 'if, as appears, you have no ancestral gods.'

Observe how much less Relatives are used in Greek than in Latin: (*a*) in linking sentences they are but little employed; (*b*) they are never repeated, as they are in a succession of clauses in Latin. The Participle is far more common, *e.g.*, 'Trust me who know well' *πίστευσον ἐμοὶ εὖ εἰδότι*, not *ὃς εὖ οἶδα*.

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Still the use of the Relative is very considerable *in forming periphrases*, e.g.—

The additional wants of the citizens
ὧν προσδέονται οἱ πολῖται.

The precepts of Epicurus
οἷα ἐδίδασκον οἱ ἀμφὶ Ἐπικοῦρον.

All the excesses committed in a civil war
ὅσα ἂν παρανομοῖεν ἄνδρες στασιάζοντες.

The schemes of the enemy
ὅσα μηχανῶνται οἱ πολέμιοι.

Variety is thus given to a sentence, which in English contains a succession of substantives. Notice, too, such constructions as *ἀμήχανον ὅσον χρόνον*, an *inconceivable* length of time.

XI. TEMPORAL SENTENCES.

The various ways in which Time is marked in Greek are given in Clyde (§ 46. 92, and p. 235).

1. *ὅτε* and *ἡνίκα* are chiefly used of contemporary acts, and are mostly followed by a correlative *τότε*. Use in general *ὡς*, *ἐπεί*, *ἐπειδή*, with the indicative = Latin cum, postquam. With *τάχιστα* they = cum primum. The participle with the finite verb (*ταῦτα εἰπὼν ἀπῆει*) is constantly used, and also the genitive absolute.

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2. Notice and employ the regular form for frequentative sentences—*ὁπότε* with Opt., followed by Imperfect Ind.—*e. g.*

ὁπότε ἀποσταῖεν, ἄπειροι ἐς πόλεμον καθίσταντο (Thuc. i. 99).

'Whenever they revolted, they always found themselves unprepared for war.'

ὁπότε αἴσθοιτό τι παρὰ καιρὸν αὐτοὺς ὕβρει θαρσοῦντας κατέπλησσεν (Thuc. ii. 65).

'Whenever he (Pericles) perceived them insolently and unseasonably confident, he used to beat them down.'

Similarly, *ἃ μετὰ χεῖρας ἔχοι καὶ ἐξηγήσασθαι οἷός τε ἦν* (Thuc. i. 138)

'Whatever he (Themistocles) chanced to have in hand, he could also expound.'

εἴ τις καὶ ἀντείποι ἐτεθνήκει (where *ἐτεθνήκει* is an imperfect) (Thuc. viii. 60)

'Whenever any one refused he was put to death.'

Obs. The English *as* = 'as often as,' will often have to be so rendered. 'There was a deep and heavy silence over the whole city, broken only by the robbers as they forced open the houses' (*ὁπότε τοιχωρυχοῖεν*) (Milman).

To the list of conjunctions given under this head in Clyde, add *ἐπειδή, e.g. ἐπειδὴ δὲ ἀνοιχθείη, εἰσήειμεν παρὰ Σωκράτη* (Plato).

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Caution.—Never use *ὅταν* **for 'when,' only for 'whenever.'**

3. *ἕως. πρίν. πρὶν ἄν.*

Translate *whilst* by *ἕως* (or *ἐν ᾧ*) with Primary tenses of the Indicative.

ἕως καθεύδει, ἕως ἔτι φῶς ἐστί.

While, so long as, as long as ever, with the notion of *because,* by *ἕως ἄν* with Subj.

ὁμολογίαν δὲ ἐκ διαφερομένων, ἕως ἂν διαφέρωνται ἀδύνατον εἶναι (Plato, *Symp.* 187).

Until, of *past* events, by *ἕως* or *πρίν* with past tenses of Indic.

ἡδέως ἂν διελεγόμην ἕως ἀπέδωκα ῥῆσιν (Plato, *Gorg.* 506).

οὐκ ἐπαύσαντο . . . πρὶν ἐζημίωσαν (of Pericles) (Thuc. ii. 65).

Until, of *future* events, by *ἕως ἄν, μέχρις ἄν, ἕστ' ἄν, πρὶν ἄν,* with Subj. (the last only after negative clauses).

λέγω πάντας ἐξιέναι κατὰ μέρος, ἕως ἂν στρατεύσησθε (Dem. *Ol.* ii. 27) (until all of you shall have taken the field.)

οὐκ ἄπεισι πρὶν ἂν δῷ δίκην.

Before that, after positive clauses, by *πρίν* with Infinitive.

ἀπέδωκε πρὶν ἓξ μῆνας γεγονέναι (before six months had elapsed) (Plato, *Prot.* 320).

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Obs. These words may be constructed with the Optative,

(*a*) when dependent on an Historic tense.

ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθείη θηρῶν.

σπονδὰς ἐποιήσαντο, ἕως ἀπαγγελθείη τὰ λεχθέντα.

(*b*) In Oratio Obliqua.

Cautions.—I. Never use πρὶν ἄν but when a negative precedes. πρίν with Infinitive may always be used, but is less common with negative sentences.

II. Avoid πρὶν ἤ in Attic Prose.

III. Avoid both ἕως, and πρίν with Subj. without ἄν.

XII. CONDITIONAL SENTENCES.

The four classes of Conditional Sentences which express (I.) *Possibility*, (II.) *Slight Probability*, (III.) *Complete Uncertainty*, (IV.) *Impossibility*, must be mastered from any good grammar. The following are—

I. Sentences (of each class) really conditional, but the conditional character of which is more or less disguised in English, or where it is doubtful to which class they belong.

(*a*) '*Granting as you say.*' 'Assuming that the

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story is fabulous, it is still right to mention it.' *εἰ μυθωδὴς ὁ λόγος, ὅμως αὐτῷ ῥηθῆναι προσήκει.*

(*b*) '*Should* this happen.' 'Whomsoever he sees,' or 'as often as he sees them.' 'Man *when* he takes upon himself to judge of Providence.' *ἐάν* with Subj.

Obs. Our ambiguous 'if he wishes' may='*if he shall wish*,' and so come under this head, or= *if he now wishes*, and come under (*a*).

(*c*) '*Were* he to go.' '*Take away* (*i.e.* if you were to take away) concord, and the state will shortly be dissolved.' *εἰ* with Opt. followed by Opt. with *ἄν*. '*In case that*,' '*supposing that*.' *εἰ ἐπιβοηθοῖεν, ἐχώρουν* 'they marched in case they should come to their aid.' The apodosis here is not *ἐχώρουν*, but is a suppressed one, '*that they might meet them* in case they should come' (*G.*). Notice that a sentence precisely similar in appearance might mean 'whenever.' See above (XI. 2.).

(*d*) '*Had not* you committed that error, the world would never have known what you were' *εἰ μὴ τοῦτο ἥμαρτες οὐδέποτ' ἂν οἷος εἶ τοῖς ἅπασιν ἐξέδειξας.*—'Had he not resembled my father as he slept, I had done't' (*Lady Macbeth*).—'I should have fainted *but for* his presence' *ἀπεῖπον ἂν εἰ μὴ ἐκεῖνος παρῆν.* '*There were an end* of me, did I not believe,' etc. *ἀπωλλύμην ἂν εἰ μὴ ἐπίστευον.*

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II. Sentences not really conditional, but apparently so. Gibbon's favourite use of *if* (='while on the one hand,' or 'although') is an instance of this, *e.g.* 'They had been taught by experience that *if* merit sometimes provoked the jealousy, error or even guilt would obtain the indulgence of a gracious emperor' (ch. xlii.). 'I wonder *if* he will come,' where if = 'whether.'

III. Substitutes for the conditional form. 'If (or provided) they had not to fight, it were far easier to march uphill'=*πολὺ ῥᾷον ὄρθιον ἀμαχεὶ ἰέναι.* Here a protasis is implied in the Adverb *ἀμαχεί.* The protasis may also be expressed by a participle without article (*ἔχων τι=εἰ ἔχει, ἐὰν ἔχῃ,* etc.),—or by the genitive absolute, 'if this bill be rejected' *τούτου τοῦ προβουλεύματος ἀποψηφισθέντος,*—or by a relative with an indefinite antecedent, *ἃ ἔχει δίδωσι=εἴ τι ἔχει* (*ἃ ἂν ἔχῃ=ἐάν τι ἔχῃ, ἃ ἔχοι=εἴ τι ἔχοι, ἃ εἶχεν* or *ἔσχεν=εἴ τι εἶχεν* or *ἔσχεν*). Also *ἕως ἄν* sometimes=*if. ἕως ἂν ἀνὴρ δίκαιος ὦ, οὔποτ' ἐπιλήσομαι τούτων* (Xen.).

IV. The commonest form of apodosis is the Opt. with *ἄν,* as being the most courteous (see below, No. XXIII. Attic Politeness). The form with the imperfect, *εἰ ἔλεγεν, ἡμάρτανεν ἄν,* is also a favourite form, owing to the Greek love of dramatic vividness.

V. Remember that *εἰ*, besides being a conditional particle, has two other distinct uses. (1)=*ὅτι* with

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θαυμάζω, ἥδομαι, etc. [See below, No. XXIII. Attic Politeness.] (2) In indirect questions = 'whether,' *ἤρετο εἴ τις εἴη σοφώτερος.*

VI. For minuter distinctions, instances of suppressed protasis and apodosis, and combinations which vary the regular construction, see Goodwin, ch. iv. sec. 2. Farrar, 204–214.

XIII. ORATIO OBLIQUA.

Indirect discourse, reported speeches or questions. The rules for these are less rigid in Greek than in Latin, from (*a*) the far more important part which the Latin relative plays [see above, X.], and the care required in using it in subordinate clauses; (*b*) the greater simplicity with which questions are reported; (*c*) the greater latitude generally in the choice of moods employed. These are—

I. The Indicative.
II. The Optative.
III. The Infinitive.

[The Participle may also be used, *e.g. ἀγγέλλει αὐτοὺς ἐλθόντας.*]

I. The Indicative after *ὅτι* and *ὡς*. **After Primary tenses** there is *no change* from the direct form, except that of the *person.*

After Historic Tenses use the Indicative in prefer-

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ence to the Optative in the following cases, (1) if stress is laid on the reality of the fact, or (2) on the original form in which a question was put, or (3) if any part of the sentence is specially emphasised; *e.g.* Pelopidas said they alone had aided the king at Platæa *ἔλεγεν ὅτι μόνοι βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς* (Xen.).

ἠπόρουν, τί ποτε λέγει for *ὅ τι λέγοι* (Plato).

ἦκε δ' ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται (Dem.).

Use the Indicative, too, in a dependent sentence, if ambiguity is thereby avoided; *e.g.* *ἔλεγεν ὅτι δοίη ἃ εἶχε.*

II. Use the Optative (*a*) in general after Historic Tenses. When it occurs in the same passage with the Indicative, the latter draws attention to the essential part of the statement, or to what is fact, as distinguished from what is possible or conceivable; *e.g.* *ἐθαύμασαν ὅποι τρέψονται καὶ τί ἐν νῷ ἔχοιεν*, and the oft-quoted *ὅτι Κῦρος τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἴη.* (*b*) (as well as the Indicative) in indirect questions: *ἠρώτων αὐτὸν εἰ ἀναπλεύσειεν.* (*c*) if an Optative has preceded, repeat it even in a parenthesis, particularly when introduced by *γάρ*, *e.g.* *ἔλεγον ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμὼν γὰρ εἴη.*

Observe the use of the Future Optative (this mood of the Future is restricted to indirect discourse); *ἔφη ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα.*

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III. The Infinitive *can* always be used instead of ὅτι or ὡς, with the same tenses as were used in the direct form. It *must be used* to express indirectly (*a*) the Imperative; (*b*) the apodosis of a conditional sentence.

The latter peculiarity, and some of the other points to be noticed in the Oratio Obliqua, are illustrated by the following passage :—

'He considered, he said, as great criminals, those who by personal ambition compromised the small amount of stability secured by the constitution; that if the constitution contained defects and dangers, the assembly was competent to expose them to the eyes of the country; but that he alone, bound by his oath, restrained himself within the strict limits traced by the act' (Kinglake).

ᾤετο γὰρ μέγιστα παρανομεῖν, τοὺς δι' ἰδίαν τινὰ φιλοτιμίαν προιεμένους τὸ μόριον τοῦτο ὅτι δήποτε εἴη τῆς ἀσφαλείας ὅπερ ὑπὸ τῆς πολιτείας ἠγγυημένον εἴη· εἰ μὲν γὰρ τῇ πολιτείᾳ σαθρόν τι ἢ ἐπικίνδυνον ἐνείη, τῇ ἐκκλησίᾳ ἐξεῖναι ταῦτα πᾶσι φανερὰ ποιῆσαι, αὐτὸς δὲ ἅτε ἔνορκος ὢν ἐμμένειν ὑπ' ἀνάγκης τοῖς ἁπλῶς καὶ διαρρήδην ὑπὸ τοῦ νόμου διωρισμένοις.

IV. *Is then the Subjunctive not to be used at all in Oratio Obliqua?*

Ans.—It is retained when it would have been used in the Oratio Recta, and only used then.

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E.g. *φημὶ αὐτὸν, ἐὰν τοῦτο λέξῃ ἁμαρτάνειν*, where the Oratio Recta would have been *ἐὰν τοῦτο λέξῃ ἁμαρτάνει.*

XIV. THE INFINITIVE.

The Infinitive and the Participle are among the most flexible parts of the Verb, and a command of their idioms is essential for writing Greek Prose.

The *Infinitive.* We have already mentioned (I. 8) its substantival use in combination *with* the Article. How far may it be so used *without* the Article? *Ans.* Only in the Nom. (*οὐχ ἡδὺ πολλοὺς ἐχθροὺς ἔχειν*) —and Acc. when not governed by a Preposition. In this construction the tenses of the Infinitive cease to represent time. (See on this Clyde, 45.)

Notice and employ its uses:

(1) With *Adjectives*, limiting and completing their sense; *e.g.* *οἷος, οἷός τε.*—'Your minds are too abject to endure' *ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν,*—'too few to aid' *ὀλίγας ἀμύνειν,*—'quick in devising novelties' *ὀξεῖς ἐπινοῆσαι,*—'a very weighty speaker' *πιθανώτατος λέγειν.* So too, like the Latin supine, *χαλεπὸν ποιεῖν* difficile factu; *ῥᾴων καταμαθεῖν* facilior intellectu.

(2) To express *a purpose*: *τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκεν*, also with *τοῦ.* Cf. 'Evil shall hunt the wicked person *to overthrow him.*'

(3) A *result* expected or actual, with *ὥστε.*

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(4) The subject of the Infinitive is in the Accusative, with one very important exception, *i.e. when the subject of the principal verb is also the subject of the Infinitive, it stands for both, and words in apposition are in the Nominative.* οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν is the simplest instance of this. But without the emphatic αὐτός, and even with ὥστε, the rule prevails.

1. οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἦγε διὰ τὸ μὴ κτώμενος—τὴν δύναμιν πρὸς ἡδονήν τι λέγειν. (Thuc. ii. 65.)
2. ἀντιτάξασθε πρὸς τὸ διὰ τὴν ἧσσαν δεδιέναι τὸ ἀπαράσκευοι τότε τυχεῖν. (Thuc. ii. 87.)
3. ἐνόμισαν εἰ παρακαλούμενος ὥστε τὰ ὁμοῖα πονοῦντες τῶν αὐτῶν τυγχάνειν κ. τ. λ. (Xen. *Cyr.* ii. 1.)

(See Appendix, No. X. l. 7.)

(5) Notice such adverbial uses of the Infinitive as ὡς ἔπος εἰπεῖν, ὡς συνελόντι εἰπεῖν, ὀλίγου δεῖν, τὸ νῦν εἶναι, and with negatives, ἐκὼν εἶναι.

XV. THE PARTICIPLE.

While the force of the Infinitive is substantival, that of the Participle is more adjectival. The Participle resembles the Infinitive in this, that when the subject of the Participle is the same as the subject of the principal clause, the participle is in the Nomina-

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tive; *e.g.* *οἶδα θνητὸς ὤν* (but with *σύνοιδα* and *συγγινώσκω* the Dative may also be used). But on the other hand, with many verbs, the sense given by the same verb is often widely different, according as Participle or Infinitive is joined to it. Typical instances are *φαίνομαι εἶναι* and *ὤν* 'I appear to be,' and 'I plainly am,' *αἰσχύνομαι λέγειν* 'I am ashamed to say it' (and therefore don't), *αἰσχ. λέγων* 'I am ashamed while I say it.' [Numerous examples are given in Clyde, 46, c. and Farrar, 239. See, too, Jebb on *Ajax*, 507.]

Notice—

(1) *Our English Infinitive is often to be rendered by the Participle.* They were said *to have fled* *ἠγγέλθησαν ἀποφυγόντες*, he continues *to love me* *διατελεῖ με ἀγαπῶν.*

(2) Some uses of the Participle have already been mentioned. Purpose [VIII. 4, d.], Cause [X. III.], Condition [XII. III.]. With the first two *ὡς* is much used. Other important senses are *Means*, e.g. '*by* or *through* practice' *μελετῶντες*, like the Latin gerund: *Instrument*, and in short *any attendant circumstances.* Remember then *where we use Adverbs, the Greeks often use Participles.*

Some idiomatic uses of *ἔχω*, *τυγχάνω*, *λανθάνω*, *φθάνω* in this connection are given below [No. XX.]. Add to these—

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He did it at first *ἀρχόμενος*
„ at last *τελευτῶν*
„ after an interval *διαλιπὼν*
I will speak attentively *κατατείνας ἐρῶ.*

(3) Of the cases used absolutely with the Participle the Genitive and Accusative are most required; the latter chiefly with the impersonal *δέον, δόξαν, προσῆκον, ἐξόν, when it was right, was decreed, was fitting, when you had the opportunity.* Also *εἰρημένον* and *ἀδύνατον, ἄδηλον, αἰσχρὸν ὄν.* The Acc. Abs. is often used with *ὡς* (*i.e.* thinking that). To denote a state of the weather, the ellipse in *ὕοντος* 'when it was raining' (sc. *Διός*) seems unique, though a similar ellipse of the noun is found, *e.g. σαλπίζοντος.*

(4) **Cautions**:—

i. Do not render *he halted and resumed his march* by two finite verbs, but *ἐπιστὰς ἀνεσκεύσατο.* (Notice the great advantage over Latin that the active past participle gives the Greek language.) *καταγελασθὲν ἠφανίσθη* (Thuc.) 'was laughed down *and* disappeared.'

ii. Do not turn literally such a sentence as 'By what name *would one call you* to address you properly?' but by *τί ἂν εἰπών σε τὶς ὀρθῶς προσείποι*; Our principal clause (or leading idea) becomes a participle. So *λογίσασθε πόσον πολεμεῖτε χρόνον Φιλίππῳ καὶ τί ποιούν-*

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των ὑμῶν ὁ χρόνος διελήλυθεν οὗτος (*Olynth.* ii.) 'consider how long you have been at war with Philip, and *what you have been doing* while all this time has elapsed.' *καίπερ οὕτω πραττούσης φιλοσοφίας, τὸ ἀξίωμα μεγαλοπρεπέστερον λείπεται, οὗ δὴ ἐφιέμενοι πολλοὶ ἀτελεῖς μὲν τὰς φύσεις κ. τ. λ.* (*Rep.* 495) 'although philosophy be in this evil case, there still remains a dignity about her, and many *are thus attracted* by her whose natures are imperfect.' (Jowett.)

Notice that in each case the participle *εἰπών, ποιούντων, ἐφιέμενοι, contains the principal or leading idea.*

iii. Beware of using *καίπερ* with anything but a Participle. (Use *καίτοι* with a finite Verb.) Other Adverbs used with Participles are *μεταξύ, ἅμα, εὐθύς, αὐτίκα, ἐξαίφνης, ἅτε, οἷα.*

The following rendering of a passage in Swift exemplifies some of the chief uses of the Participle, and shows how much more frequently it is employed in Greek than in English: 'I have not come *to recount* to you the dangers you must run *in the course of a civil war, though they are* very dreadful. I have shown you very plainly that if *you should be deluded* to take arms, *you fight* for less than nothing, for the undoing of yourselves and *families*; and if *this argument* will not prevail upon you to be quiet, I can only pray God for you,' etc. *ἀλλ*

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οὐ γὰρ ἥκὼ καταλέξων ὑμῖν ὅσα στασιάζοντες ἂν κινδυνεύοιτε καίπερ ὄντα φοβερώτατα· ἐδήλωσα δὲ καὶ μάλ' ἐναργῶς ἢν πεισθέντες πόλεμον αἵρησθε, περὶ ἐλάσσονος ἢ τοῦ μηδενὸς τὸν ἀγῶνα ὑμῖν ἐσόμενον, ἔσται γὰρ δήπου περὶ τοῦ αὐτούς τε καὶ τοὺς προσήκοντας ἀπολωλέναι. ἢν δ' ἐμοὶ ταῦτα προϊσχομένῳ ἡσυχάζειν μὴ πεισθῆτε, ἤδη λείπεται μόνον εὔχεσθαι τῷ θεῷ ὑπὲρ ὑμῶν κ. τ. λ.

XVI. PERSONAL AND IMPERSONAL CONSTRUCTIONS.

I. The principal Impersonal Verbs fall under the following classes: those denoting

(*a*) The state of the weather: *ὕει, νίφει, βροντᾷ.*

(*b*) Propriety, possibility: *δεῖ, χρή, προσήκει, ἔξεστι, ἐνδέχεται, ἐγχωρεῖ, φύσιν* or *δίκην ἔχει.*

(*c*) Circumstances: *καλῶς ἔχει, μέλει, μεταμέλει, πολλοῦ* or *ὀλίγου δεῖ, προχωρεῖ μοι* it is going on successfully (*i.e.* I am succeeding).

(*d*) Appearance, 'it seems,' and with an Infinitive, resolution, 'it seems good,' *δοκεῖ.* So *ἔοικε* and *δηλοῖ.*

Notice in the construction of these that an Accusative may be used when an Infinitive follows; *e.g.* *ἔξεστί σε εὐδαίμονα γενέσθαι.*

II. Some verbs take both personal and impersonal constructions; *e.g. συμβαίνει, δοκεῖ, ἀγγέλλομαι (ἠγ-*

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γέλθη ἡ μάχη ἰσχυρὰ γεγονέναι, καὶ πολλοὺς τεθνάναι). But

III. **Greek, as a rule, prefers the personal construction.**

(1) *ὡς ἔοικας* in a parenthesis, *οὐκ ἐπαινέτης εἶ, ὡς ἔοικας, τῶν τοιούτων ἀνδρῶν* (Plato).

(2) With *ὤφελον*, and with *δίκαιος, ἄξιος, ἀμήχανος, δῆλος, φανερός, ἐπιτήδειος, δυνατός, ἐπίδοξος.—e.g. ἐπίδοξος γενέσθαι ἐπιεικής* (Plato) 'it is likely he will do well.' Here, however, our idiom '*he is likely* to do well' coincides with the Greek.

Translate—

'*It is the right* of an enemy to avail himself of advantages' by *οἱ πολέμιοι δίκαιοί εἰσι χρῆσθαι τοῖς καιρίοις.*

'*It was fitting* that he should be put to death' *ἐπιτήδειος ἦν τεθνάναι.*

'*It is unpleasant* to associate with them' *χαλεποί εἰσι συγγενέσθαι.*

'*It is natural* for man to sin' *πεφύκασιν ἄνθρωποι ἁμαρτάνειν.*

XVII. NEGATIVES.

To appreciate the all-important distinction between *οὐ* and *μή* (and their compounds)—the distinction, *i.e.*, between a *fact* (external to this or that particular

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mind) and a *thought* or supposition about anything (as to the reality of which nothing is stated)—the broad difference that while *οὐ* denies absolutely, expressing that '*it is not*,' *μή* expresses '*one thinks it is not*'—

I. Study carefully the excellent instances of their use in Farrar, 274–295, and Clyde, 48.

II. *Always ask yourself in reading any Greek author, Why is this οὐ rather than μή*, or *μή rather than οὐ?* and do not be satisfied unless you can bring the passage under some definite rule for their use. And in composition ask yourself,—What is the idea in the English which I am going to render? What is the general character of the whole paragraph, and of its component sentences? Is it a fact that I have to translate, or a concept? Is there a *wish* or a *condition*, a *prohibition* or a *purpose*? Are there *relatives used indefinitely* or *vague abstract terms* of a negative character, such as '*dishonourable*,' '*invisible*,'—or *uncertain* indications of place or time? *Does a question expect an answer in the negative*, as, 'He is not dead, is he?' In all such cases as these last *μή* must be employed. It largely supplements in Greek the finer uses of the Latin Subjunctive.

It may be as well, however, to draw attention to a few uses of the negative, some obvious and simple enough, but yet often missed by beginners, others presenting somewhat more difficulty.

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Observe the fondness of the Greeks for negatives, and their apparent redundancy in some cases. By this tendency to accumulate negatives, Farrar suggests that we may perhaps explain the use of οὐ μή with 2nd Person of Fut. Ind. as a strong prohibition. οὔκουν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις 'call him, do, and don't let him go.' The objection to the old explanation is that it confuses the distinction between οὐ and μή. In its other construction, with Aor. Subj. οὐ μή is a strong negation usually explained by an ellipse of δέος before μή.[1]

The Repetition of Negatives (which must be of the same character throughout,—οὐ or μή) strengthens the negation *if they belong to the same predicate, e.g.* περὶ τοῦ μηδενὶ δεῖν μηδὲν διδόναι, μηδ' ἂν ὁτιοῦν πράξῃ (Dem.) 'that we should give no reward to any one however deserving.' Otherwise, 'two negatives make an affirmative,' as οὐδεὶς ὅστις οὐ=πᾶς.

Caution I. With certain words always use μή.

(*a*) *After* εἰ, ἐάν, ἵνα, ὅπως, ὡς, ὅταν, etc. Apparent exception: ἐάν συ καὶ Ἄνυτος οὐ φῆτε (Plato). οὐ φῆτε=*negate*, expressing one idea.

(*b*) *After* ὅστις *and other relatives used indefinitely, e.g.* αὐτὸ τὸ ἀποθανεῖν οὐδεὶς φοβεῖται ὅστις μὴ ἀλόγιστός ἐστι (Plato) *i.e. nisi forte,*

[1] Madvig is here followed.

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nisi si. Apparent exception: *οὐκ ἔσθ' ὅστις οὐκ ἂν εἰκότως ἐπιτιμήσειέ μοι.* (Dem.) *ὅστις* is not indefinite '*whoever*,' but 'who'—there is no one who, *οὐκ ἂν ἐπιτ.* = 'would not justly rebuke me.' So in *οὐδεὶς ὅστις οὐ.*

(*c*) *After verbs of fearing* where *μή* = *lest*, and verbs of suspecting, surmising, taking heed, where *μή* = *whether—not.*

Notice the shades of meaning given by mood and tense in the following:[1]

δέδοικα μὴ ποιῇς 'I fear you are on the point of doing' (*vereor ne facias*).

μὴ ποιήσῃς 'I am afraid you will do it' (*ne feceris*).

μὴ ποιεῖς 'that you are doing it.'

μὴ ἐποίεις 'I fear you were doing it.'

μὴ ἐποίησας 'I fear you did it.'

μὴ πεποίηκας 'I fear you have done it.'

μὴ ποιήσεις (*rare*) 'I fear you are going to do it' (*ne facturus sis*).

(*d*) *After ὥστε with the Infinitive* (but *ὥστε* with the Indicative takes *οὐ*).

Obs. With the Infinitive *οὐ* is joined after verbs of *feeling*, *saying*, and *narrating*, *i.e.* where the sentence can be broken up into the Indicative with *ὅτι.* Otherwise *μή* is usual with the Inf. Notice the difference

[1] From Shilleto's Dem. *de Falsâ Legatione*, Appendix A.

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between ἔξεστι μὴ ποιεῖν 'it is allowable to abstain from doing,' *i.e.* 'I need not do it,' and οὐκ ἔξεστι ποιεῖν 'I may not do it.'

In the following, ἁπάντων ἂν ἀπεστερήμην ἐγὼ καὶ μηδὲ ταφῆναι προσυπῆρχεν οἴκοι μοι 'and besides I could not have been buried in my native land,' μηδὲ ταφῆναι forms a substantival notion, though without the article.

Caution II. Do not omit negative particles, though they are absent from the English, in expressions of Denial, Doubt, Hindrance. In these οὐ goes with Ind., μή with Inf.

(*a*) **Denial.** *It cannot be denied that they wish for peace* οὐδ' ἂν εἷς φήσειεν, ὡς οὐκ εἰρήνης ἐπιθυμοῦσι. *He does not deny that he has the money* οὐκ ἔξαρνός ἐστι (or οὐκ ἀπαρνεῖται) μὴ οὐ τὰ χρήματα ἔχειν.

(*b*) **Doubt.** *I doubt the truth of this.* ἀπιστῶ ταῦτα μὴ ἀληθῆ εἶναι. So ἀμφισβητεῖν ὡς οὐκ ἀληθῆ λέγομεν (to question the truth of our statement).

(*c*) **Hindrance.** *He prevents you from doing this.* εἴργει σε μὴ τοῦτο ποιεῖν,—τοῦ μὴ τοῦτο ποιεῖν, or τὸ μὴ τοῦτο ποιεῖν *quominus.* 'They see no difficulty in the execution of their plans' οὐδὲν ἐμποδὼν φαίνεται μὴ οὐκ ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν. So with verbs of *refraining, refusing, forbidding.*

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Caution III. Do not confuse the uses of *οὔτε* (*μήτε*) **and** *οὐδέ* (*μηδέ*). *οὔτε—οὔτε=neither—nor*, have no reference to what has preceded. *οὐδέ—οὐδέ=and not, also not, but not—nor yet*, continue a sentence. *οὔτε, οὔτε* may be followed by *οὐδέ*, which then means *not yet*. *οὔτε* not, may be followed by a positive clause with *τε* (neque—et).

Οὐχ ὅπως—ἀλλά or *ἀλλὰ καί*—seems to be an ellipse for *οὐχ ὅπως οὐ*, as does *non modo—ne quidem* for *non modo non*. See, however, Sheppard's note on Thuc. i. 35. He would translate *οὐχ ὅπως ἔφυγεν ἀλλ' οὐδὲ ἔτρεσε* 'to say nothing of running away, he was not even frightened.' *οὐχ ὅτι, i.e. οὐ λέγω ὅτι*, is used similarly.

Caution IV. Never employ any of the following constructions unless a negative sentence precedes:—

(1) *πρὶν ἄν* with Subj. see p. 41.

(2) *ἑκὼν εἶναι* (I will not do it) if I can help it.

(3) *μὴ οὐ* in the sense of quin, quominus, as above, with infinitives and participles, follows an expressed or an implied negative.

N.B. Distinguish this carefully from *δέδοικα μὴ οὐκ ἀποθάνῃ, vereor ut,—ne non*, where *μή* clings on to the preceding verb, and the preceding sentence need not be a negative one.

(4) *μᾶλλον ἢ οὐ*, where *οὐ* is redundant, is *generally* preceded by a negative.

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XVIII. QUESTIONS.

The following are the formulæ most commonly used in Prose:—

I. Direct Questions. *Single.*

ἆρ' οὐ ἦ οὐκ ἦ γάρ ἄλλο τι ἤ ἄλλο ἤ ἄλλο τι	*Nonne.*	Answer, *Yes.*
ἆρα μή ἦ που μῶν	*Num.*	Answer, *No.*

Double. πότερον or ποτερα ἤ ἆρα—ἤ; — μῶν—ἤ;

II. Indirect. *Single.* εἰ

Double. εἰ — ἤ; εἴτε—εἴτε;

See Clyde, 94, for a fuller account, and for instances of the rule that in both classes of questions '*the verb is negatived by* οὐ, *and every other part of speech by* μή.'

Caution I. Do not fancy the Subjunctive is used as in Latin in questions following primary tenses. *ἀγνοῶ τίς ἐστιν* renders nescio quis sit. After *Historic* tenses either the Opt. or Ind. may be used.

Caution II. Do not couple two or more questions by *and*, as we do, but express them in one sentence; *e.g.*—

Who is guilty, and of what? *τίς τίνος αἴτιός ἐστι*;

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Who are you, and whence have you come? *τις πόθεν ἥκεις*;

Obs. Force and liveliness are often given (especially in a rhetorical passage) by throwing a categorical sentence into an interrogative form, *e.g.*—

ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων 'enduring every kind of misery' (Dem. *de Cor.* 48).

πῶς ἂν αὐτὸν οἴεσθε ἑτοίμως ἐφ' ὑμᾶς ἐλθεῖν (Dem. *Ol.* i. 16). 'Right gladly would he have advanced against you.' (See Appendix, No. XIV. l. 6.)

XIX. TEN CAUTIONS ON THE USE OF *ἄν*.

1. Never begin a sentence with *ἄν*.

2. Never use the Present, or Perfect Indicative,—or the Future in any part of the Verb, with *ἄν*.

(*a*) What *is* or *has been* cannot be conditional, and *ἄν*, when joined with a Verb, involves a condition. It may *appear* to be joined to a Present, *e.g.*, in *οὐδ' ἂν ὑμεῖς οἶδ' ὅτι ἐπαύσασθε*, for *οὐδ' ὑμεῖς οἶδ' ὅτι ἐπαύσασθε ἄν*. (See below on the Order of Words, No. XXVII. 9. *b*.)

(*b*) In a very few passages (if the MSS. are correct) it is found with the Future, but in some of these it really belongs to another word in the sentence. Wherever it occurs with a Future Infinitive, Madvig says there is an error in the reading.

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3. Never use ἄν in the Protasis of a Conditional Sentence, nor consequently with a Participle to represent a Protasis.

4. Never omit ἄν in the Apodosis, to express what *would be* now, or *would have been* the result, if the condition were now fulfilled, or had been fulfilled.

Exceptions: (*a*) ἄν is omitted sometimes for emphasis. Cf. 'it *had been* good for that man,' for 'it would have been.'

(*b*) ἄν is omitted with ἔδει, προσῆκεν, εἰκὸς ἦν, and other words denoting fitness.

5. Never omit ἄν in the Apodosis, to express what *would be* the result if the condition *should be* fulfilled.

6. Never use the Present Infinitive or Present Participle with ἄν, unless they can be resolved into the Imperfect Indicative with ἄν, or Present Optative with ἄν, *e.g.* φησὶν αὐτοὺς ἐλευθέρους ἂν εἶναι εἰ τοῦτο ἔπραξαν (where ἂν εἶναι = ἦσαν ἄν), or εἰ τοῦτο πράξειαν (where ἂν εἶναι = εἴησαν ἄν).

φησὶν αὐτοὺς ἐλευθέρους ἂν ὄντας εἰ τοῦτο ἔπραξαν (where ἂν ὄντας = ἦσαν ἄν), or εἰ τοῦτο πράξειαν (where ἂν ὄντας = εἴησαν ἄν). *G.* 41.

7. Never use the Aor. Inf. or Aor. Part. with ἄν, unless they can be resolved into either the Aor. Ind. with ἄν, *e.g.* οὐκ ἂν δοκῶ τοῦτο ξυμβῆναι γενέσθαι (οὐκ ἂν ξυμβῆναι = οὐκ ἂν ξυνέβη), **or into the Aorist Optative**

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with ἄν, *e.g.* οὔτε ὄντα, οὔτ' ἂν γενόμενα διαπτωσόμεθα (*i. e.* ἃ οὐκ ἂν γένοιτο).

ἄν with the Participle may often be conveniently employed for brevity, so as to obviate the necessity for expressing the full statement of the condition, *e.g.* 'Among many other instances which might be adduced if desirable,' etc., πολλὰ ἂν ἄλλα ἔστι λέγειν (*i. e.* εἰ βουλοίμην).

8. Never use ἄν **with a Verb in Indirect Discourse unless it goes with it in the Direct Discourse (and never omit it when it is so used),** *e.g.*—

φησὶ γράφειν ἂν εἰ ἐδύνατο ἐπιστολὴν ἂν
γράψαι ἂν εἰ ἐξῆν αὐτῷ ἐπιστολὴν ἂν
γράψαι ἂν εἰ δυνατὸν εἴη ἐπιστολὴν ἂν

9. Never retain ἄν **with Infinitives or Participles before Subj. in Indirect Discourse when the Subj. is changed into the Opt.,** *e.g.* 'they are ready to fight if any one goes out' ἕτοιμοί εἰσι μάχεσθαι, ἤν τις ἐξέρχηται ἐπί τοὺς comes ἔλεξεν ὅτι ἕτοιμοι εἶεν μάχεσθαι εἴ τις ἐξέρχοιτο.

10. Translate our Causative 'would' by ἄν **with Imperfect or Aorist Indicative,** *e.g.* ἀκούσαντος τοῦ ἐπιτήδειον, ἔπαισεν ἄν (*Xen.*).

'Picking out the strongest man, he would beat him' (as often as the circumstances occurred),

διηρώτων ἂν αὐτοὺς τί λέγοιεν (*Plato*),

'I would ask them (on each occasion) what they meant.'

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3. Never use ἄν in the Protasis of a Conditional Sentence, nor consequently with a Participle to represent a Protasis.

4. Never omit ἄν in the Apodosis, to express what *would be* now, or *would have been* the result, if the condition were now fulfilled, or had been fulfilled.

Exceptions: (*a*) ἄν is omitted sometimes for emphasis. Cf. 'it *had been* good for that man,' for 'it would have been.'

(*b*) ἄν is omitted with ἔδει, προσῆκεν, εἰκὸς ἦν, and other words denoting fitness.

5. Never omit ἄν in the Apodosis, to express what *would be* the result if the condition *should be* fulfilled.

6. Never use the Present Infinitive or Present Participle with ἄν, unless they can be resolved into the Imperfect Indicative with ἄν, or Present Optative with ἄν, *e.g.* φησὶν αὐτοὺς ἐλευθέρους ἂν εἶναι εἰ τοῦτο ἔπραξαν (where ἂν εἶναι = ἦσαν ἄν), or εἰ τοῦτο πράξειαν (where ἂν εἶναι = εἴησαν ἄν).

φησὶν αὐτοὺς ἐλευθέρους ἂν ὄντας εἰ τοῦτο ἔπραξαν (where ἂν ὄντας = ἦσαν ἄν), or εἰ τοῦτο πράξειαν (where ἂν ὄντας = εἴησαν ἄν). *G.* 41.

7. Never use the Aor. Inf. or Aor. Part. with ἄν, unless they can be resolved into either the Aor. Ind. with ἄν, *e.g.* οὐκ ἂν δοκῶ τοῦτο ξυμβῆναι γενέσθαι (οὐκ ἂν ξυμβῆναι = οὐκ ἂν ξυνέβη), or into the Aorist Optative

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with ἄν, *e.g.* οὔτε ὄντα, οὔτ' ἂν γενόμενα λογοποιοῦσι (*i.e.* ἃ οὐκ ἂν γένοιτο).

ἄν with the Participle may often be conveniently employed for brevity, so as to obviate the necessity for expressing the full statement of the condition; *e.g.* 'Among many other instances which might be adduced if desirable,' etc., πολλ' ἂν ἔχων ἕτερ' εἰπεῖν (*i.e.* εἰ βουλοίμην).

8. Never use ἄν with a Verb in Indirect Discourse unless it goes with it in the Direct Discourse (and never omit it when it is so used), *e.g.*—

φησὶ γράφειν ἂν εἰ ἐδύνατο	He says	ἔγραφον ἄν
γράψαι ἂν εἰ ἐδυνήθη	„	ἔγραψα ἄν
γράψαι ἂν εἰ δυνηθείη	„	γράψαιμι ἄν

9. Never retain ἄν with Relatives or Particles before Subj. in Indirect Discourse, when the Subj. is changed into the Opt., *e.g.* 'they are ready to fight if any one goes out' ἕτοιμοί εἰσι μάχεσθαι, ἐάν τις ἐξέρχηται becomes ἔλεξεν ὅτι ἕτοιμοι εἶησαν μάχεσθαι εἴ τις ἐξέρχοιτο.

10. Translate our iterative 'would' by ἄν with Imperfect or Aorist Indicative, *e.g.* ἐκλεγόμενος τὸν ἐπιτήδειον, ἔπαισεν ἄν (Xen.).

'Picking out the proper man, he would beat him' (as often as the circumstances occurred).

διηρώτων ἂν αὐτοὺς τί λέγοιεν (Plato).

'I would ask them (on each occasion) what they meant.'

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The difference between the Aorist and Imperfect in the above, turns upon the distinction inherent in the two tenses between a single and a continuous action. The blow was not repeated; the questions were.

ὡσπερανεί 'just as if' (*ὥσπερ ἂν εἰ*) involves an ellipse, *e.g.*, *ἐμὲ παράδειγμα ποιούμενος ὥσπερ ἂν εἰ εἴποι* (Plato, *Ap.* 23). 'Using my name as an illustration, as if he said' (*i. e. ὥσπερ ἂν ποιοῖτο εἰ*).

XX. SOME IDIOMS OF TWELVE OF THE COMMONEST VERBS.

Variety is gained by using these: —

1. *εἰμί.* (*a*) With the relative and relative particles *ἔστιν οἵ, ἔστιν ἀφ' ὧν,* etc. = some, *ἔστιν ὅπου* = somewhere, *ἔστιν ὅπως* in some manner, *ἔστιν ὅτε* sometimes; (*b*) = it is possible *ἔστιν ἰδεῖν*; (*c*) *ἐστί μοι βουλομένῳ,*—of *inclination* or *aversion*; (*d*) *to be at the mercy of τινὲς ἦσαν Φιλίππου* (*e*) *of a class ἐγὼ δὲ τίνων εἰμί*; (*f*) *fitness ἄρχοντός ἐστι* (*g*) *to be engaged in εἶναι ἐν φιλοσοφίᾳ,* also *εἶναι περὶ τὰ ἐπιτήδεια,* also still stronger *ἦν ὅλος πρὸς τῷ λήμματι* (Dem.), totus in quæstu, 'wholly bent upon gain.' (*h*) the impf. for the pres. with *ἄρα, τὸ δὲ ἄρα οὐ τοῦτο ἦν, τὸ ἐπαινεῖν,* 'so then as it appears to praise a thing *is* something quite different.' (*i*) of real existence *αὐτὸ ὃ ἔστι,—τὸ ὄν.* (*k*) it is redundant in *τὸ νῦν εἶναι, τὸ ἐπ' ἐκείνοις εἶναι, ἐκὼν εἶναι* (the last only in negative clauses).

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2. ἔχω. (*a*) = *with*, ἔχων στρατόν. (*b*) *to be able*, with a negative it = *know*, and is followed by a dependent clause, οὐκ ἔχω ὅτι χρήσωμαι τῷ ἀργυρίῳ. (*c*) With adverbs of manner καλῶς ἔχει *bene habet*, δυσλύτως ἔχει,—εὐαισθήτως ἔχειν 'to be of quick perceptions,' χαριέντως καὶ μεμελημένως ἔχει 'it is a charming piece of workmanship and very finished.' Also with genitive added, πῶς ἔχεις δόξης; what is your opinion? ἀμελῶς ἔχειν τινός,—ὡς εἶχε τάχους. (*d*) οἱ ἔχοντες, *the rich.*

3. ἄγω. (*a*) To celebrate, ἑορτὴν ἄγειν. (*b*) ἡσυχίαν, ἀσχολίαν ἄγειν, to be at rest, or the contrary. (*c*) Like *duco* to hold or account, ἐντίμως or ἐν τιμῇ ἄγειν.

4. λέγω. (*a*) To esteem as naught, οὐδαμοῦ λέγειν. (*b*) To speak to the point. (See XXV. *Reason.*) (*c*) τὸ λεγόμενον, as the saying goes.

5. ἔρχομαι. (*a*) With participle, of intention. This is more common in Ionic, but Plato uses it, *Phæd.* 100, where ἔρχομαι ἐπιχειρῶν ἐπιδείξασθαι = ἔρχομαι ἐπιδεικνύμενος. (*b*) διὰ φιλίας ἔρχεσθαι and ἰέναι τινί to be friendly to a person (and the opposite).

6. ποιῶ. (*a*) 'To compose' τραγῳδίαν, λόγον, but ποιεῖσθαι 'to deliver a speech,'—to *represent* in poetry ποιεῖν Ἀχιλλέα ἀμείνω Ὀδυσσέως. (*b*) To celebrate θυσίαν, ἑορτήν, τὰ Ἴσθμια. (*c*) To cause, bring about for others, εἰρήνην, πόλεμον (but ποιεῖσθαι on one's own

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part),—*ποιεῖν τινὰ ἀπορεῖν.* (*d*) To do good or evil to, *ἀγαθόν, κακόν τινα ποιεῖν* (also *εὖ* or *κακῶς*), but *καλῶς ποιῶν* may = '*with good reason.*' (*e*) *To hold*, in the Middle, *δεινὸν ποιεῖσθαί τι ægrè ferre, περὶ πολλοῦ, παρ' ὀλίγον ποιεῖσθαι, magni, parvi facere.*

7. *πράττω.* (*a*) To effect an object, with *ὅπως* and the future, *ἔπραττον ὅπως τις βοήθεια ἥξει* (Thuc.). Also with acc. and inf., *ἔπρασσε τὴν ναῦν μὴ δεῦρο πλεῖν* (Dem.). (*b*) To manage, negotiate, esp. of State matters, *τὰ πολιτικά,—ἱκανὸς πράττειν* 'an able statesman;' hence *οἱ πράσσοντες*, 'the traitors' (Thuc.). (*c*) *To fare, εὖ, κακῶς.* (*d*) *To exact*, both in the Active and Middle. (The later Attic form is *πράττω.*)

8. *τίθημι.* (*a*) *τίθεσθαι παρ' οὐδέν* to reckon as naught (like *ποιεῖσθαι* above). (*b*) *πόλεμον εὖ θέσθαι*, to settle. (*c*) *θέσθαι τὰ ὅπλα* to pile arms, take up a position. (*d*) To assume, a favourite word with Plato. The active generally takes *εἶναι, οἱ τὸ κενὸν εἶναι τιθέντες*, but *οἱ τὸ κενὸν τιθέμενοι* (so too *ποιεῖν* and *ποιεῖσθαι*).

9, 10, 11. *τυγχάνω, λανθάνω, φθάνω.* Employ the common construction of these three verbs, by which *the leading idea* of the sentence is expressed in the *participle* (see above, No. XV. 4. ii.): *e.g. ἔτυχον ἐν τῇ ἀγορᾷ ὁπλῖται καθεύδοντες* 'soldiers happened to be sleeping in the market-place.' *οὐκ ἔφθασαν πυθό-*

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μενοι καὶ ἦκον 'they no sooner heard than they came.' ἔλαθεν ἀφθέντα πάντα 'everything took fire before she was aware.' λήσετε διαφθαρέντες 'you will find when too late that you are spoilt.'

Obs. (*a*) οὐκ ἂν φθάνοις λέγων is used as an exhortation or challenge, *quin statim loqueris*, 'the sooner you say it the better.' [Madvig denies that it is a question.]

(*b*) This construction with φθάνω (seldom with λανθάνω in prose) is sometimes *reversed.* φθάνοντες ἤδη δῃοῦμεν τὴν γῆν (Xen.).

(*c*) ἔλαθε τοῦτο ποίησας may mean 'he did this without any one knowing it' (sc. πάντας ἔλαθε), or 'he did it unconsciously' (sc. ἑαυτόν). G. 112.

(*d*) Other idioms of τυγχάνω are οἱ τυχόντες, ordinary persons. ὅ τι ἂν τύχωσι τοῦτο λέγουσι, 'they say whatever comes to hand.' ὅ τι ἂν τύχωσι τοῦτο πράξουσι 'they will fare as chance wills it.' εἰ ἔτυχεν, and τυχόν used absolutely = *perhaps.*

12. χρῶμαι. (*a*) οὐκ ἂν ἔχοις ὅ τι χρῷο σαυτῷ 'you would not know what to *do with yourself.*' (*b*) Often by euphemism, of *adverse* circumstances, to *experience* or *labour under*: χρῆσθαι χειμῶνι, δυστυχίᾳ, μεταβολῇ, δυσχωρίᾳ, etc.

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XXI. CAUTIONS ON THE PREPOSITIONS.

1. Avoid those uses of Prepositions which are only poetic; *e.g.* *ἀμφί*, *ἀνά* and *μετά* with the Dative.

2. Observe that there are several ways of expressing the same relation by different Greek Prepositions, *e.g.* rest at, where previous motion is implied, *καταλῦσαι παρά τινα*, *παρά τινι*, or *πρός τινα* 'to stop with a person.' So *παρεῖναι εἰς τόπον*.—'To count for nothing,' *δι' οὐδενὸς ποιεῖσθαι*, *ἐν οὐδενὶ λόγῳ ποιεῖσθαι*, *περὶ οὐδενὸς ποιεῖσθαι*, or *παρ' οὐδὲν τίθεσθαι*.

3. Prepositions will often be required where they are disguised in the English; e. g. '*after having been* tyrant he became a schoolmaster,' *ἐκ τυράννου*.

4. Learn the force of Prepositions in composition. See for this under each Preposition, the list of verbs in Liddell and Scott's Lexicon, and Clyde, 85.

XXII. CAUTIONS ON HOMERIC AND HELLENISTIC GREEK.

Remember that the period of the best Greek Prose, the Attic Age, was barely a century, extending from the time of Antiphon (420 B.C.) to the death of Demosthenes (322 B.C.). Therefore, while detached expressions and forms of speech may occasionally be used on the authority of later writers (*e.g.* Aristotle),

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the best models are the authors who wrote within these limits. Avoid the two extremes;

I. (*a*) **Homeric Words,** *e.g.*

Avoid *κῦδος*. Use *κλέος, εὐκλεία, εὐδοξία.*
„ *αἶνος* „ *ἔπαινος.*
„ *ἄναξ* „ *βασιλεύς.*

(*b*) **Homeric Constructions,** *e.g.* Avoid the Epic use of the relatives *ὅς* and *ὅστις* in Final Clauses with the Subjunctive group. The rule in Attic is to use the Future Indicative to denote a purpose; *e.g. πέμπει ἄγγελον ὅστις ἐρεῖ.—ἄνδρας ἑλέσθαι οἳ νόμους ξυγγράψουσι.* (See above, No. X. 1.) The Final Conjunction *ὄφρα* is only poetic.

The combination *καί—τε* is peculiar to Epic. *τε καί* is the Attic usage.

II. Hellenistic words to be avoided.	**The Classical equivalents are**
αἰώνιος eternal (it is used—but only in a few places—in Plato).	*ἀΐδιος, ἀθάνατος.*
ἡ οἰκουμένη.	In classical Greek this = the portion of the world inhabited by the Greeks opp. to barbarian lands.
ἐγγίζω to approach.	*πλησιάζω*, with dative (*πελάζω* is rare in prose).

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Hellenistic words to be avoided.	The Classical equivalents.
ἐνώπιον before (coram).	*ἐναντίον.*
εὐχαριστῶ to give thanks.	*χάριν οἶδα* or *ἔχω.*
ἐπισκοπή an inspection.	*ἐξέτασις*, but *ἐπίσκοπος* and *ἐπισκοπῶ* are classical.
θέλημα will.	*προαίρεσις* (will), *ὄρεξις*, *ἐπιθυμία*, desire.
καθώς as.	*καθά* and *καθάπερ*,—*καθό* = in so far as.
μάχαιρα a sword.	*ξίφος.*—*μάχαιρα* is *never* the soldier's straight sword. It is sometimes used for an assassin's weapon, and sometimes for a sabre or bent sword. In general it is a *dirk* or *knife.*
οἴδαμεν, *οἴδατε*, etc.	*ἴσμεν*, *ἴστε*, etc.
οἱ οὐρανοί.	*οὐρανος.*
ὑπόκρισις hypocrisy.	*εἴρων*, *εἰρωνεύομαι*, but *ὑποκρίνεσθαι is* used twice by Demosthenes.

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Hellenistic constructions to be avoided.	The Classical equivalents.
αὐξάνειν used intransitively.	
ἐγένετο ὅτι.	Use *συμβαίνειν.* (*a*) *συνέβη αὐτῷ ἀνελέσθαι.* (*b*) *συνέβη Γελῶνα νικᾶν.* (*c*) *συμβαίνει εἶναι=ἐστί.*
ὥστε, with infinitive, of a *purpose.*	Use the simple infinitive, *e.g. τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν.* The classical use of *ὥστε* with infinitive is to express a *result.*
ἵνα, with verbs of *commanding* and *entreating.*	See above (No. IX. sub fin.) for the classical construction.
ἀποκρύπτω ἀπό.	*ἀποκρύπτω τινά τι.*
ἐντρέπομαί τινα to pay regard to.	*ἐντρέπομαί τινος.*
θαυμάζω περί.	*θαυμάζω τινά τινος* (to admire). *θαυμάζω σου λέγοντος* (to wonder at). *θαυμάζω εἰ* (to wonder whether).

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XXIII. ATTIC POLITENESS.

The forms which this assumes are very various. Notice the following :—

1. The avoidance of a blunt imperative, *e.g.* *εἰ δὲ μὴ, Χειρίσοφος ἡγοῖτο.*

2. The avoidance of a direct future. *ποῖ οὖν τραπολίμεθ' ἄν* 'should we turn?' (i.e. *shall* we turn?)

3. The avoidance of a point-blank negation; the construction of *οὐ μή* with the conj. is an instance of this, on the theory of its being an ellipse for *οὐ δέος μή.* (See, however, Goodwin, 89.)

4. The numerous formulæ for expressing a wish. *πῶς ἄν σοι διηγησαίμην; ἐστί μοι βουλομένῳ, εἰ γὰρ ὤφελον, βουλοίμην ἄν velim* (instead of *βούλομαι*). *ἐβουλόμην ἄν vellem.*

5. Euphemisms, such as *οὐ ῥᾴδιον, οὐκ ὀλίγοι, οὐ χεῖρον,* for *χαλεπόν, πολλοί, ἄμεινον,* etc. (See Farrar, 311.) The idiom of the double comparative *ταχύτερα ἢ σοφώτερα* may be referred to this, it being gently implied that there is very little of the second quality (Sheppard on Thuc. i. 21.)

6. The polite use of *δέδοικα μὴ ποιεῖς,—ἐποίησας, —πεποίηκας,* where no *doubt* is really intended.

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7. The constant employment of εἰ for ὅτι. This is one of the strongest instances of the avoidance in Attic of direct assertion. It is most used with *θαυμάζω, αἰσχύνομαι, ἀγαπάω, ἀγανακτέω.* (See Clyde, 43, obs. 2.) *δεινὸν ποιεῖσθαι, δεινόν ἐστι.*

I do not wonder *that* Philip prevails over you.
οὐ θαυμάζω εἰ [not *ὅτι*] *Φίλιππος περιγίγνεται ὑμῶν.*

He is not satisfied *with having* escaped punishment.
οὐκ ἀγαπᾷ εἰ μὴ δίκην δέδωκε.

8. The particle που used in a half-questioning way, where real certainty is felt. *οὔ τί που οἴει* 'you do not, I suppose, imagine?' So *δήπου* 'I suppose you will grant.'

9. The polite way of expressing a superlative. *ὁ Σωκράτης εἴπερ τις καὶ ἄλλος* = 'more than any other man.'

10. The various responsive formulæ (besides the direct *ναί* and *οὐ*), *e.g. πάνυ γε, καὶ μάλα, μάλιστά γε, πῶς γὰρ οὐ; πῶς (τί) οὐ μέλλω; τί μήν;—οὐ πολλὴ ἂν ἀλογία εἴη; πολλὴ μέντοι.*

So *σχεδόν* is used to soften a positive assertion, *σχεδόν τι ταῦτα.* So *ἥκιστά γε, πόθεν;* = *οὐδαμῶς.* Any page of a Platonic dialogue will supply others.

The forms for a civil refusal—*κάλλιστ' ἐπαινῶ* 'thank you, no,' and *γενναῖος εἶ,* 'you are very good,'

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though only found in Aristophanes, would be admissible in colloquial prose.

XXIV. THE PARTICLES.

The appreciation of the full force of the Greek Particles, with their many delicate shades of meaning, while it forms one great difficulty in translation into English,[1] is also one of the main tests of good rendering into Greek. We have but few equivalents for them. Where we emphasise in speaking by gesture or stress of the voice, and in writing by some mark of interjection, or by the aid of *italics*, the Greeks would employ some slight but most significant particle. (See the preceding section, 8–10.)

Caution. See whether there is not some general train of thought underlying the sentence, which requires the introduction of one or more particles. Do not expect to find them represented by the exact words of the English.

Particles are used as (**A**) **Conjunctions** to connect sentences. (**B**) **Adverbs** to qualify some term.

A. as **Conjunctions.** (*a*) *Copulative.* To link sentences together, τε and καί. The most usual collocation is τε —καί, *both—and*: ἄλλως τε καί, both in other respects,

[1] See some good remarks in Jowett's Preface to the Translation of Plato (2nd ed.); also Cope's edition of the *Gorgias*, pp. ix. x.

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and also = especially. καί—καί mark off more distinctly each member, *e.g.* καὶ ζῶν καὶ τελευτήσας (Thuc.).

καί—δέ. This gives greater prominence to the second member, καὶ πάντες δ' οἱ βάρβαροι 'yes, and the natives too.'

καί = 'when' 'and immediately' in a second clause, καὶ ἤδη ἦν μεσημβρία, καὶ ἄνθρωποι ᾐσθάνοντο (Plato), and after temporal conjunctions it = *actually*: ὡς δὲ ἔδοξεν, καὶ ἐχώρουν (Thuc.).

καί = *as*, e. g. with ὅμοιος and παραπλήσιος. Cf. *perinde ac, idem ac.*

εἰ καί = *etsi, quanquam* if even, although.

καὶ εἰ = *etiamsi* even if.

In the last two instances, the καί in the former case refers to the whole concessive sentence, in the latter only to the εἰ.

(On the omission of καί see above, No. XVIII. Caution ii.)

It sometimes = *or*, ὀλίγου τινὸς ἄξια καὶ οὐδενός 'little or nothing;' χθὲς καὶ πρώην 'yesterday or the day before.'

Caution. Never use καί—τε to link sentences.

In καὶ πρὸς αὐτῷ τ' ἐγένοντο καὶ εἶδον τὴν ὄψιν (Plato, *Phæd.* 254), τε goes not with the first καί, but with the second which = *when*, as above.

(*b*) *Adversative.* Greek sentences are set one against another far more than is the case with us. Also where there is no opposition traceable in English,

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sentences must be thus linked together in a Greek version.

The following passage from Lord Macaulay's Essay on Johnson will illustrate this: — 'He (the Athenian) saw the plays of Sophocles and Aristophanes; he walked amidst the friezes of Phidias and the paintings of Zeuxis; he knew by heart the dramas of Æschylus; he heard the rhapsodist at the corner of the street reciting the shield of Achilles or the death of Argus; he was a legislator, he was a soldier, he was a judge.' Here are seven distinct sentences without any link.

In Greek each sentence would be introduced by some particle. *τὰς μὲν γὰρ τοῦ Σοφοκλέους τραγῳδίας τὰς δὲ τοῦ Ἀριστοφάνους κωμῳδίας ἐθεᾶτο ἄν, τοὺς δὲ περιπάτους ἂν ἐποιεῖτο παρὰ τὰ τρίγλυφα τὰ ὑπὸ τοῦ Φειδίου κεκαλλωπισμένα ἢ τὰς τοῦ Ζεύξιδος γραφάς· εἰπεῖν δ' ἂν ἀπὸ στόματος δύναιτο τὰ τοῦ Αἰσχύλου χορικά, τῶν δ' ἀοιδῶν ἠκροᾶτο ἐν ταῖς τριόδοις ῥαψῳδούντων, κ. τ. λ.*

Caution. Never use *μέν* without *δέ* or some substitute following.

The substitutes are *ἀλλά, αὖ* (and its compounds) *μήν, γε μήν, μέντοι, ὅμως.* Sometimes *πρῶτον μέν* is followed by *ἔπειτα* or *εἶτα* without *δέ*.

If *μέν* appears ever to be used without *δέ, e.g. ἐγὼ μὲν οὐκ οἶδα,—ἐμοὶ μὲν οὐ πιθανός,* the adversative clause can be easily supplied mentally.

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B. Adverbial Particles.

καί. It is often added in Greek where we do not express it (see III. 4, *c*). The following senses are given by its adverbial force—*really, indeed, even already, as it is, even so.* It has an *incressive* sense, and gives precision, *ὅτου καὶ σμικρὸν ὄφελος* 'any good *at all*.' It expresses our emphasis laid on the Verb. How *did* he perish? *πῶς καὶ διώλετο*; (but *καὶ πῶς* did he *perish*?). What *are* we to think? *τί χρὴ καὶ προσδοκᾶν*; In combination with other particles *καί τοι* 'and yet,' *καίτοι γε, καί—γε*, always with a word inserted; *καὶ πολλοί γε aye and even many, atque adeo*; *καὶ μάλα quite so*; *καὶ ταῦτα and this too*; *καὶ δή supposing that*; *καὶ δή* and *καὶ δὴ καί*, in a series; *ὑγίεια καὶ ἰσχὺς καὶ κάλλος καὶ πλοῦτος δή. —ζώων πάντων βίους καὶ δὴ καὶ (and what's more) τοὺς ἀνθρωπίνους.* Sometimes it is ironical, *καὶ δὴ καὶ οἱ νέοι ταῦτα παρ' ἐμοῦ μανθάνουσι* '*then I suppose*,' or '*then you mean to say that*.'

These various uses of this familiar word (and they are far from being exhaustive) will show how much is contained in a Greek particle. For the remaining ones,[1] which might be illustrated almost indefinitely, the following indications may here suffice:—

ἀλλά. Standing alone, it often = *nay* or well. Its combinations with other particles, especially in Plato,

[1] For a full treatment of them, see Madvig, 221–281.

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are very numerous, *e.g.* ἀλλὰ γάρ 'but really,' or 'but be that as it may.' οὐ μὴν ἀλλά 'not but what.' οὐ μέντοι ἀλλά 'yet so far from the contrary.' οὐ μέντοι ἀλλὰ θαυμάζοιμ' ἄν 'yet I don't mean by this that I should not wonder'—similarly οὐ γὰρ ἀλλά. ἀλλ' ἤ =except.

γε=*yes, ay, at least, at all events, quite* in exclamations, σχέτλιά γε λέγεις 'quite abominable.' Alone or in combination it answers generally to *quidem* and its compounds.

μήν (besides its adversative force=μέντοι *vero*) strengthens asseverations, *e.g.* ἦ μήν in oaths, in which, or in any strong protestation, it must be *inserted.* τί μήν=what else? *i.e.* why not? *quidni?* οὐ μήν='you surely don't mean to say.' καὶ μήν='yet really,' or 'but yet.'

ἦ γάρ; 'is it not so? eh?' ἦ που 'what? is it possible?' in real or affected *doubt.*

τοι introduces maxims—μή τοί γε δή, μή τί γε δή= *nedum, much less.* δῆτα strengthens affirmative and negative answers=*just so, to be sure,* or *surely not.*

The following are *ironical*—δή, φίλους δὴ ὄντας *as they said*; δῆθεν *as they pretended*; ὡς δή *as if, so very likely!* δήπου *I should hope, I presume*; and still stronger δήπουθεν *I suppose you will grant that*; που alone=*I take it.*

The *inferential* particles are—ἄρα, often it='so

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then after all' (see XX. 1, *h*). *οὖν, δή, τοίνυν, τοίγαρ, τοιγαροῦν, τοιγάρτοι.*

Notice the following combinations—*γοῦν* = 'any way, at any rate, for example.' *δ' οὖν* = 'at all events.' *ἐκ δ' οὖν τῆς γῆς ἀνεχώρησαν* (Thuc. ii. 5), 'However this might be about their taking an oath, the Thebans *did* retire without committing any wrong.' Sometimes it = 'to resume' after a digression. *μὲν οὖν* = 'nay rather,' *immo vero.*

Caution. Of the particles in this section, the following cannot begin a sentence, *τε, μέν, δέ, γάρ, γε, μήν, μέντοι, ἄρα, οὖν, που, δή* **(and its compounds),** *τοι, τοίνυν.*[1]

XXV. GREEK EQUIVALENTS FOR MODERN TERMS.

The difficulty of finding adequate Greek words in translating from an English author is no doubt a real difficulty; but it is less formidable than it is apt to be imagined. It diminishes with wider reading, greater observation of the genius of the language, greater familiarity with the best models, and above all by constant translation, which shows how much ancient and modern thought have in common. Greek is so plastic and flexible, its capability (through the endless combinations of its Article with adjectives, adverbs, and nouns) of framing nouns which can enter into any

[1] *τοίγαρ* (= probably *τῷ γάρ*) and its compounds usually *do* begin a sentence.

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part of the sentence, is so unlimited ;—its wealth of verbal forms and prepositions,—its power of compounding words are each so great,—its particles are so numerous, and represent so many refinements of thought, that it would seem there were but few ideas which it would fail to express. Care, however, must be taken to steer clear on the one hand of the Scylla of too great freedom, which loses the real meaning of an author, and on the other of the Charybdis of a servile rendering of word for word or clause for clause. To the latter danger beginners are most exposed. Beware of sacrificing the sense to the form. First read the whole through carefully, and think what style, what author, and, where possible, what portion of an author it most resembles. Then con over each sentence, and reclothe it mentally in a Greek dress. Avoid as far as is practicable English-Greek Lexicons, which mislead almost as much as they aid, since they seldom give the exact sense of the word in the particular context in which it meets you. Rather verify words supplied by the memory, by the use of Liddell and Scott's Lexicon, or such books as Ast's 'Lexicon Platonicum.'

The following list of words which often present a difficulty may be useful. They are of a miscellaneous character, but principally abstract terms. It is not to be supposed that *wherever* they occur they must be so translated. The turn given to a sen-

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tence, or the nature of the context, may suggest other and better renderings.

Abstract. To consider a thing *in the abstract*, ἁπλῶς, or use αὐτός, αὐτὸ τὸ καλόν (Plato). Aristotle uses the forms αὐτοάγαθον, αὐτοάνθρωπος, αὐτόζωον. See below, *Ideal* and *Qualified*.

Ammunition. The terms of ancient warfare must, as a rule, be substituted for those of the modern art of war, *e.g.* βέλη, βάλλω, ἀκόντια, ἀκοντίζω, τοξεύω, and their compounds. ἔξω βελῶν, '*out of gunshot*;' ἀμφίβολος, '*between two fires*;' λιθοβόλος of an engine. The *sling* σφενδόνη will supply some expressions, as μολυβδίς, 'a leaden bullet' (see Xen. *Anab.* iii. 3).

If the mention of *powder* cannot be avoided, use θεῖον, *sulphur*.

Authority. (1) *Official authority*, κῦρος,—αἱ βουλαὶ τῶν Βοιωτῶν, αἵπερ ἅπαν τὸ κῦρος ἔχουσι (Thuc. v. 38). So κύριος, τὸ κύριον and τὰ κύρια. τέλος and its various idioms, τὰ τέλη, the magistrates οἱ ἐν τέλει, οἱ μάλιστα ἐν τέλει, οἱ τὰ τέλη ἔχοντες, τέλος ἔχειν =to have full powers, be plenipotentiary. Also οἱ ἐν τοῖς πράγμασι, οἱ ἄρχοντες. (2) In the sense of *influence*, weight of character, see below, *Character*. (3) *An authority* (for a statement), perhaps τὸ πιστόν or some of its derivatives, *e.g.* πιστὸν ἔχειν, to rest on authority; συγγραφεὺς ἀξιόπιστος, a trustworthy historian; πιστεῦσαι τεκμηρίῳ.—

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What rests on no authority, what cannot be proved or disproved,—for which there are no data for a conclusion, *ἀνεξέλεγκτος*.

Balance. For such expressions as *the balance of power*, use *ῥέπειν*, *ροπή*, or the compounds *ἰσόρροπος*, *ἀντίρροπος*, also *ἀντίπαλος* and *ἰσοπαλής*. (See L. & S. on both these groups of words.)

Aristotle says of Carthage that 'though it included the popular element, it preserved the balance of the constitution,' *τὸ τὸν δῆμον ἔχουσαν διαμένειν ἐν τῇ τάξει τῆς πολιτείας* (*Pol.* ii. 11).

Basis, starting-point, *ἀφορμή*. To make a place the basis of one's operations, *ὁρμᾶσθαι ἐκ τόπου*.

Belief. To entertain a religious belief, in a deity, *νομίζειν*, or *ἡγεῖσθαι*. Cf. *οὓς ἡ πόλις νομίζει θεοὺς οὐ νομίζων* (Xen.). *ἄθεος* is classical.

Capital. *ἀφορμή*, or use *ὑπάρχω*, *τὰ ὑπάρχοντα*.

Character. *ἦθος*, *τρόπος*, *τρόποι*, *ὀργή*, dignity of character, *ἀξίωμα*, as felt by others; *ἀξίωσις* = rather, a man's sense of dignity. [*χαρακτήρ*, common in poetry in the sense of a distinctive stamp or mark, is very rare in prose, used only twice in Plato, and then = form or characteristic of a thing.]

Civilisation, Civilised. Perhaps *ἡ κατὰ πόλεις δίαιτα*. Plato has *οἱ ἐν νόμοις καὶ ἀνθρώποις τεθραμμένοι*

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(*Prot.* 327), and Demosth. (530), *ἄνδρες οὕτως ἥμεροι καὶ φιλάνθρωποι τοὺς τρόπους.* Uncivilised, *ἄγριος, ὠμός, θηριώδης, ἀπάνθρωπος, ἀπαίδευτος.* (See below, *Society, Social.*)

Comfort. (1)=*consolation, παραμυθεῖσθαι* and its cognate forms *παραμυθία, παραμύθιον* (*παραψυχή*, poetic, is extremely rare in prose). (2) Of *the comforts of life, εὐπαθεῖν, εὐπαθῶς πάσχειν, εὐπάθεια, τὰ ἀγαθά.* (3) *Relief, saving of trouble, ῥᾳστώνη*, a favourite word with Plato. *οὔκουν πολλὴ ῥᾳστώνη γίγνεται; isn't it a great comfort?*

Commerce. *ἐμπορία* (*ἐμπορικός*, commercial).

Committee. *πρόβουλοι, σύνεδροι.*

Communism. *τὸ κοινὰς ἔχειν τὰς κτήσεις*, or *τὸ ὁμαλίζειν τὰς οὐσίας.*

Community (*the*). *τὸ κοινόν, τὸ πολιτικόν, ἡ πόλις.*

Commons (*the*). *ὁ δῆμος, τὸ πλῆθος, οἱ πολλοί.*

Common sense. *νοῦς.* Sensible = *νουνεχής*, adv. *νουνεχόντως, μέτρια πράσσειν.*

Compromise. (1) *σύμβασις, συμβαίνειν* or *σύμβασιν ποιεῖσθαι, ὁμολογίαν ποιεῖσθαι ἐπὶ τούτοις, ὁμολογεῖν.* Also *διαλύεσθαι* and *διαλλάσσεσθαι.* (2)=to endanger, *εἰς κίνδυνον προάγειν.*

Conception. *ὑπολαμβάνειν, νοεῖν, ὑπόληψις, νόησις* of the faculty, *νόημα* of the concept or thought.

Conscience. Use *συνειδέναι* (see L. & S.). *συνείδησις* may also perhaps be used on the authority of

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Bias and Periander, quoted by Stobæus (*ὀρθὴ* and *ἀγαθὴ συνείδησις*).

Constitution (*the*). *ἡ πολιτεία* or *ἡ κατάστασις τῆς πολιτείας* or *τῶν πραγμάτων*. To act in a constitutional manner, *πολιτικῶς ἔχειν*, or *κατὰ τοὺς νόμους πολιτεύεσθαι*.

Consul. (1) *The Roman Consul.* The terms used by Polybius are *ὁ ὕπατος στρατηγός*, *ὁ ὕπατος*, and *ὁ στρατηγός*. (2) *πρόξενος* nearly = the modern *Resident.*

Contracts. *συμβόλαια.*

Counterfeit. See *Genuine.*

Decisive, of a battle. Use *εἰς πεῖραν μάχης ἰέναι*, *διακινδυνεύειν*, or *ἐπὶ ῥοπῆς μιᾶς εἶναι.* Indecisive, *ἀγχώμαλος*, *ἰσόρροπος.*

Despair. *ἀπόνοια*, *τὸ ἀνέλπιστον.* To reduce to despair, *εἰς ἀπόνοιαν καταστῆσαι.* Cf. too Thuc. iii. 46, *ἀνέλπιστον καταστῆσαι τοῖς ἀποστᾶσιν ὡς οὐκ ἔσται μεταγνῶναι*, 'to make the seceders feel that it is hopeless to repent.' *ἄνθρωποι ἀπονενοημένοι*, *desperate* men. Also *ἄπορος*, *ἀπορεῖν*, *ἀπορία.* *ἐν ἀπόροις εἶναι* (to be in a desperate strait).

Diplomatists. *πρεσβευτής*, plural *πρέσβεις.*

Disadvantage. To be at a disadvantage with a person, *ἐλασσοῦσθαί τινος*, or *οὐκ ἐκ τοῦ ἴσου μάχεσθαι* (at an advantage, *ἀπὸ* or *ἐκ περιουσίας*).

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Discipline. *πειθαρχεῖν, πειθαρχία, εὐταξία, εὐτακτεῖν, εὐτάκτως ἔχειν,* (opp. to *ἀταξία, ἀτακτεῖν, ἀσύντακτος,*) *εὔκοσμος, ἐμμελής, μάλιστα συντεταγμένοι τοῦ παντὸς στρατοῦ* (Thuc.), 'the best disciplined troops. 'Also *συγκεκροτημένοι τὰ τοῦ πολέμου* (Dem.).

Disfranchised. *ἄτιμος* opp. to *ἐπίτιμος.*

Disposition. See *Character.* Of good natural disposition, *εὐφυής, εὐφυΐα, εὔκολος, εὐκολία.*

Eccentric. *ἀλλόκοτος* (Plato), *ἰδιογνώμων* (Aristotle).

Emigration. *αἱ μεταναστάσεις, τὸ μετανίστασθαι.* Emigrants, *οἱ μετανιστάμενοι* (*ἄποικος,* etc., if there is the notion of a colony).

Ennui, to suffer, *βαρέως ἔχειν τι,* also *ἄση* (*ἄσαι καὶ λῦπαι,* Plato).

Equity. *ἐπιείκεια.* Aristotle defines the character of the equitable man as *ἐπανόρθωμα νόμου ᾗ ἐλλείπει διὰ τὸ καθόλου,* 'a correction of law where it is defective by reason of its universality,' and adds that he will not press the letter of the law on the worse side, but is content to waive his strict claims, *ὁ μὴ ἀκριβοδίκαιος ἐπὶ τὸ χεῖρον ἀλλ' ἐλαττωτικός.*

Essential. (1) See *Ideal.* (2) =important *πολλοῦ ἄξιον, προὔργου* (see L. and S.).

Euphemism, Euphemistic. *εὔφημος* and *εὐφημία* are used,

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but *not* εὐφημεῖν, which='to avoid all unlucky words,' δι' εὐφημίαν by way of euphemism, *e.g.* of substituting the name ἀποικία for ἀπαλλαγή (Plato, *Legg.* 736). For a single verb in the sense of palliating=calling a thing by courtesy by a fair name (or the converse), use ὑποκορίζεσθαι (see L. & S. on this interesting word).

Exaggerate (*to*). ἐπὶ τὸ μεῖζον κοσμεῖν, αὐξάνειν,—πλεονάζεσθαι (in the passive).

Excess. ὑπερβολή (opp. to ἔλλειψις or ἔνδεια).

Exchequer. τὸ δημόσιον, τὸ κοινόν. Chancellor of the Exchequer, ὁ ἐπὶ τῆς διοικήσεως.

Experience. ἡ ἐμπειρία, also τὰ πράγματα.

Exports. τὰ ἐξαγώγιμα. Imports, τὰ εἰσαγώγιμα.

Extemporaneous. To extemporise, αὐτοσχεδιάζειν (avoid αὐτοσχέδιος in prose), also ἐξ ὑπογυίου τι ποιεῖν.

Faculty. δύναμις, *e.g.* ἡ τῆς ὄψεως, αἱ τοῦ σώματος.

Fashion. Of dress, σχῆμα, in this fashion, τοῦτον τὸν τρόπον,—fashionable, τὸ ἐπιπόλαζον, what is apparent, or has come to the surface (of opinions), αἱ μάλιστα ἐπιπολάζουσαι δόξαι (Ar. *Eth.* i. 4). Use also νομίζομαι, τὰ νενομισμένα, and, where the notion of *newfangled* is contained, καινός and its compounds, *e.g.* καινοτομεῖν.

Feeling. Use πάσχω, πάθος. ταὐτὸν τοῦτο πάσχω

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πρὸς τοὺς φιλοσοφοῦντας, this is my feeling too with regard to the philosophers.

Function. *ἔργον.*

Genial. *εὔθυμος, εὔκολος, φαιδρός, ἱλαρός.*

Genius. (1) *φύσεως ἰσχύς* or *δύναμις.* Cf. Thuc. i. 138, *ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας,* 'exhibited in the most indisputable manner force of natural genius.' Also *εὐφυΐα, σύνεσις, συνετός.* (2) A genius. Use *θεῖος* or *δαιμόνιος τὴν διάνοιαν,* or perhaps *ὑψηλονούς.* Cf. Plato, *Meno,* 94, on Pericles, *οὕτω μεγαλοπρεπῶς σοφὸν ἄνδρα.* (3) 'Consider now his evil genius,' *σκέψασθε δὴ τὸν δαίμονα* (Æschines).

Gentleman, Gentlemanly. *καλοκἀγαθός, ἐλευθέριος,* opp. to *ἀνελεύθερος, δουλοπρεπής, ἀνδραποδώδης.*

Genuine. *εἰλικρινής, γνήσιος, ἀληθινός.* Spurious, counterfeit, *παράσημος, κίβδηλος.*—*γόνιμόν τε καὶ ἀληθές,* of the creations of the mind (Plato, *Theæt.* 150).

Glory. *τὸ εὐδοκιμεῖν, κλέος, εὐκλεία, δόξα.* Glorious, renowned, *εὐδόκιμος, εὔδοξος, ἔνδοξος, ὀνομαστός, λαμπρός, ἐλλόγιμος, ἐπιφανής.* In Prose, *κλεινός* is rare.

Guarantee. *ἐγγύη* and its derivatives, *ἐγγυάω, ἐγγυητής, τὸ πιστόν.*

Habit. (1)=custom, manner, *τρόπος, ἐπιτηδεύματα, τὰ καθ' ἡμέραν ἐπιτηδεύματα,*—*ἔθος* (Thuc.), to be habitual, *ἐν ἔθει εἶναι* or *γίγνεσθαι.* (2) The regular

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word employed in Aristotle (and occasionally in Plato, *ἕξις καὶ διάθεσις, Phil.* ii.) for the moral and intellectual habits is *αἱ ἕξεις.*

Health. *ὑγίεια, εὐεξία,* and *ἕξις* for a good habit of body.

Honest, Honesty. *δίκαιος, χρηστός, ἁπλοῦς, ἁπλότης, χρηστότης. Honesty is the best policy,* *λυσιτελέστερον ἀδικίας δικαιοσύνη,—ἀνδραγαθία, ἀνδραγαθίζομαι.*

Honour. (1)=esteem, respect shown to a man, *τιμή, ἔντιμος.* (2) State honours, *τιμαί.* (3) A sense of honour, *αἰδώς, τὸ καλόν.*

Hospital. *νοσοκομεῖον, νοσοκομέω* (or else some periphrasis) must be used, though neither are classical. The thing did not exist (Arnold, *Later Roman Commonwealth,* vol. ii. ch. xi.).

House. The House of Lords, *ἡ βουλή*—of Commons, *ἡ ἐκκλησία,—οἵ τε ἐκ τοῦ βουλευτηρίου ῥήτορες καὶ οἱ ἐκ τοῦ δήμου* (Æschines). *καὶ ἐν βουλευτηρίῳ βουλευτὰς καὶ ἐν ἐκκλησίᾳ ἐκκλησιαστάς* (Plato, *Gorg.* 452, E.). Also *βουλεύειν,* 'to be a member. Or use *σύνεδροι* and *συνέδριον.* 'To make a house,' *ἐκκλησίαν ποιεῖν.* (See too Appendix, No. II. l. i.)

Humanity. (1)=The human race, *τὸ ἀνθρώπινον γένος, οἱ ἄνθρωποι.* (2) Man's estate, *τὰ ἀνθρώπινα.* (3) Benevolence, *φιλάνθρωπος* and its derivatives. (4) For *inhuman* and *to humanise,* see *Civilisation.*

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Humility, Humble. It is difficult to find an equivalent, as the virtue was not recognised among the heathens. *μετριότης, μέτριος,* come near to it, as does Aristotle's description of the *σώφρων, ὁ μικρῶν ἄξιος καὶ τούτων ἀξιῶν ἑαυτόν* (*Ethics*, iv. 3). Avoid *ταπεινός,* which generally = abject, low, mean-spirited.

Humour, Humorous. *κομψότης, κομψός, κομψεύειν, ἀστεῖος, χαρίεις.*

Humour, *i.e.* to comply with another's wish, *χαρίζεσθαι, καταχαρίζεσθαι, θεραπεύειν,—ἐπιφέρειν ὀργὰς* Τισσαφέρνει (Thuc. viii. 83).

Ideal, *n.* and *adj. ἰδέα* = the archetype in the Platonic Philosophy. It is more than *εἶδος,* which may be used for it, but not the converse.—*αὐτὸ τὸ καλόν,* or *τὸ ἐπ' εἴδει καλόν, essential ideal* beauty, *παράδειγμα οἷον ἂν εἴη ὁ κάλλιστος ἀνήρ,* a *beau ideal* of human beauty. *ἡ κατ' εὐχὴν πολιτεία,* an ideal state, opp. to *ἡ ἐκ τῶν ὑποκειμένων ἀρίστη,* the best under existing circumstances (see *Utopia* below).

Imagination. 'The power by which the mind creates for itself new ideas or images' = *φαντασία* (Plat. *Soph.* 264); but the word must be used with caution. The following must be rendered otherwise—*a creature of the imagination, νοητόν τι* (opp. to *ὁρατόν* or *αἰσθητόν*), *an imaginary*

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grievance, τὸ λόγῳ μὲν χαλεπὸν ἔργῳ δὲ οὔ. Let us *imagine ourselves* to be living at the time when Sparta, etc., γενώμεθα δὴ ταῖς διανοίαις ἐν τῷ τότε χρόνῳ ὅτε Λακεδαίμων, κ. τ. λ. (Plato, *Legg.* iii. 683).

Improvement. Advance, ἐπίδοσις, ἐπιδιδόναι εἰς τὸ βέλτιον, to decline, ἐπὶ τὸ χεῖρον κλίνειν or ῥέπειν.

Independence, Independent. (1) αὐτόνομος and αὐτονομεῖσθαι, αὐτάρκης, αὐτοκράτωρ, the latter chiefly of an absolute ruler or Czar, hence in Polybius it = a Roman Dictator. (2) = blunt, straightforward, αὐθέκαστος (one who calls a spade a spade).

Induction. ἐπαγωγή, ἐπάγεσθαι (*i.e.* the formal inference of the universal whole from the aggregate of individuals). But this will not always express the wider sense of the modern Induction. The inductive sciences, *e.g.*, would be better rendered by αἱ διὰ τῆς ἐμπειρίας ἐπιστῆμαι than by ἐπακτικός, though the latter word is Aristotelian.

Ingredient. Turn the sentence in which this occurs by using μετέχειν or μέτοχος, *e.g.* τὸ εὔηθες οὗ τὸ γενναῖον πλεῖστον μετέχει, 'simplicity which forms so large an ingredient in a noble nature' (Thuc. iii. 83).

Innovation. To make innovations. νεωτερισμός, νεωτερο-

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ποιός (adj.), *νεωτερίζω*, generally in malam partem, of a revolution. Also *καινοτομεῖν* of *newfangled* changes, *καινοτομοῦντός σου περὶ τὰ θεῖα* (Plato, *Euthyphro.* 3).

Innuendo. *ὑπόνοια, αἰνίττεσθαι, ὑπαινίττεσθαί τι* or *εἴς τι.*

Inspiration, Inspired. *ἐπίπνοια, ἐπίπνους, ἐνθουσιασμός, ἐνθουσιάζειν,* but *ἐμποιεῖν* in the sense of producing a feeling in the mind of another, *e.g.* to inspire the subjects with fear, *ἐμποιεῖν δέος τοῖς ἀρχομένοις.*

Instinct. *ὄρεξις, ἐπιθυμία.* In the Stoic philosophy *ὁρμαί* = blind animal instincts ; but *ὁρμή* in Plato = an impulse, *καλὴ καὶ θεία ἡ ὁρμή.*

Instrument, Instrumental. *αἴτιος* and its compounds *μεταίτιος, συναίτιος,* also by a relative clause, 'instrumental in ruining the State,' *δι' ὧν ἐφθάρη ἡ πόλις.*

Intuition, to perceive intuitively, *νόησις, νοεῖν, τὰ νοούμενα.*

Issues. Results, *τὰ ἀποβαίνοντα, ἀποβάντα,* or *ἐκβαίνοντα. Probable results, τὰ ἀποβησόμενα* or *τὰ ἐκβησόμενα.* For chance events, or to express a good or bad result, use *συμβαίνω* (see *Success*). The issue was uncertain, *ἄδηλον ἦν τὸ τέλος ὁποτέρωσε ἔμελλε ῥέπειν.*

Matter, Material. *ὕλη, σῶμα, σωματοειδής, σωματικός.*

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σῶμα is not confined to the animal creation. A materialist, *ὁ ἐκ τῶν σωμάτων πάντα συστῆναι φάσκων*.—The subject-matter of a treatise or discussion *ἡ ὑποκειμένη ὕλη*,—*ὑπόθεσις*.

For **Material** = important, see *Essential*.

Measures. To propose a measure, *γνώμην εἰπεῖν* or *προτιθέναι*, also *βουλὴν προτιθέναι*. To carry a measure, *ψηφίζεσθαί τι*,—*ψήφισμα* or *βουλὴν νικᾶν*. Public measures, *τὰ πράγματα* (see *Policy*).

Melancholy, *n.* and *adj.* *δυσθυμία*, *δύσθυμος*.

Method. *τάξις*, *εὐταξία*, *κόσμος*, *τὸ εὔκοσμον*, *εὐκοσμία*, *εὐρυθμία* of well-ordered behaviour; *κόσμιος*, *κοσμιότης*. An unmethodical ill-regulated life, *τὸ μὴ συνταχθῆναι τὸν βίον* (not *μέθοδος*).

Mind. *νοῦς*, *διάνοια*. (Avoid *φρήν*, which is very rare in prose, and *θυμός*, which is the seat of the spirited element in man: *τὸ θυμοειδές* = courage, anger, opp. to *τὸ ἐπιθυμητικόν*, in which are the desires and affections.)

Minister, *n.* (in a Government) *ὁ προστάτης τοῦ δήμου* or *ὁ προεστώς*, *οἱ πολιτευόμενοι*, *οἱ ἐν τοῖς πράγμασι* (see *Authority*).

Moral. (1) *ἠθικός*. The moral virtues, *αἱ ἠθικαὶ ἀρεταί*, opp. to *αἱ διανοητικαί*, the intellectual; *τὰ ἠθικά*, a treatise on ethics; a moral philosopher, *ὁ περὶ τὰ ἤθη φιλοσοφῶν*. (2) = Morally good (see *Virtuous*).

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Nature, Natural. *φύσις* in all senses of the English word; Natural Philosophy, *τὰ φυσικά*,—*φύσιν ἔχει*, it is natural (like *πέφυκε*) with Infinitive, opp. to *φύσιν οὐκ ἔχει*, also *κατὰ φύσιν*, opp. to *παρὰ φύσιν*, *ὁ κατὰ φύσιν θάνατος*, a natural death, *φύσει* or *κατὰ φύσιν*, by the natural constitution of things, opp. to *νόμῳ* or *κατὰ νόμον*, *conventionally*. For what is opposed to artificial, (*χειροποίητος*), use *αὐτοφυής*.

Object. (1) That with which a person or thing is concerned, or deals, may be expressed by *εἶναι περί τι*, or by the genitive with *εἶναι*. (2) = Aim, end, *τέλος* or *σκοπός*—*ἔστι σκοπὸς τυραννικὸς μὲν τὸ ἡδύ, βασιλικὸς δὲ τὸ καλόν* (Ar. *Pol.* v. 11). Also *ἐκεῖνο οὗ ἕνεκα ταῦτα ποιοῦμεν*, 'the object of our doing these things.' In Aristotle, *τὸ οὗ ἕνεκα* = the *final cause* of anything. Observe, too, *τί μαθὼν τοῦτο ποιεῖ*; 'with what object does he do this?' 'what put it into his head to act thus?' (whereas *τί παθών* = what happened to him to produce this result? what was the external cause?)

Particulars, particularly. *Singula, singulatim.* *ἕκαστος* in various combinations, *καθ' ἕκαστον*, *καθ' ἓν ἕκαστον*, *ἐφ' ἑκάστοις πᾶσι*, *ἕκαστόν τι*. So *ὡς ἕκαστοι*, *singuli*, of individuals.

Party. A party, or faction (chiefly for seditious purposes), *στάσις*, *στασιάζειν*, *στάσεις ποιεῖσθαι*. Of a

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smaller cabal or club, τὸ ἑταιρικόν or ἑταιρεία, παράταξις, παρατάσσεσθαι. *Party spirit*, τὸ φιλόνεικον or φιλονεικία. 'To side or enlist with Brasidas' party,' ὅπλα τίθεσθαι πρὸς Βρασίδου, or φρονεῖν τὰ Βρασίδου, or ἐπὶ τῆς αὐτῆς ὁρμεῖν τινί. Thus, or by verbs in -ίζω, different parties in modern times may be expressed, *e.g.* the Levellers, οἱ τὰ πάντα ὁμαλίζοντες, the Jacobites, οἱ Ἰακωβίζοντες or οἱ τὰ Ἰακώβου φρονοῦντες, the Liberals, οἱ τὰ τοῦ δήμου φρονοῦντες.

Patriotic. φιλόπολις,—ὑπὲρ τῆς πατρίδος ἀγωνιστης, ἀγωνίζεσθαι.

Perhaps. Notice the difference between τάχ' ἂν γένοιτο 'it might perhaps happen' if something else were to happen; τάχ' ἂν ἐγένετο 'it would perhaps have happened,' if something had happened; and ἴσως ἐγένετο 'perhaps it happened' (G. 42, 4). The last can also be expressed by τυχόν, or by κινδυνεύω—*you may perhaps be right*, κινδυνεύεις ἀληθῆ λέγειν, or μὴ τοῦτο ἀληθὲς ᾖ;

Politics, Policy, Polity. Demosthenes (*De Coronâ*) abounds in equivalents (see πολιτεύομαι *L.* & *S.*). The chief are ἡ προαίρεσις ἡ ἐμὴ καὶ ἡ πολιτεία, 'my line of policy,' τὰ ἐμοὶ πεπολιτευμένα, τὰ πεπραγμένα καὶ πεπολιτευμένα. The science of politics, ἡ πολιτική. State affairs, τὰ πολιτικά. A well-managed polity, εὖ οἰκοῦσα (or οἰκουμένη)

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πόλις, or εὐνομουμένη. Political institutions, τὰ καθεστῶτα νόμιμα.

Popular. δημοτικός.—δημοτερπής occurs once only (Plato, *Minos*, 321). φιλάνθρωπος (φιλόδημος is only found in Aristophanes).

Possible, Possibility. Besides the personal verbs δύναμαι, οἷός τέ εἰμι, and ἔχειν, remember the impersonal ἔστι, οἷόν τέ ἐστι, ἔνεστι, ἐνδέχεται, and κινδυνεύει (see above, *Perhaps*). As much as possible ὡς with superlatives, *e.g.* ὡς μάλιστα, etc. Impossible, *e.g.* a road impossible to enter, ὁδὸς ἀμήχανος εἰσελθεῖν. (See above, p. 27, iv.)

Prejudice, To be prejudiced. Use προκαταγινώσκειν. 'The absence of all prejudice,' τὸ μὴ προκατεγνωκέναι μηδέν (Dem.) also ἀλλοδοξία, ἀλλοδοξεῖν, and ἑτεροδοξεῖν (Plato). *Unpreiudiced*, express as above, or use ἴσος, εὔνους, κοινός.

Principle. *Principles* of action, προαίρεσις, ὑπόθεσις τοῦ βίου. First principles in science, ἀρχαί, ὑποθέσεις.

Privilege. γέρας, ἐξαίρετόν τι.

Profession. τέχνη. Professional, δημιουργός, πεπαιδευμένος (opp. to ἀπαίδευτος or ἰδιώτης, ἰδιωτεύειν, an amateur), δημιουργεῖν, ἐπαγγέλλεσθαι—αὐτὸ τοῦτό ἐστι τὸ ἐπάγγελμα, ὃ ἐπαγγέλλομαι, this is just the profession that I do make (Plato, *Prot.* 319).

Proportion. ἀναλογία, the equality of ratios (ἰσότης

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λόγων), due proportion, *συμμετρία, εὐρυθμία,* in proportion to, *κατὰ,* or *ἀνὰ λόγον τινός.*

Quality, Qualified. *ποιότης,* first used with some hesitation by Plato, *Theæt.* 180, the only passage where he uses the word. *ποιός,* the Indef. Adj., will better express quality, esp. joined with *τις,* as *ποιός τις, ποιὰ ἄττα.* 'Science itself came to be *qualified* in a certain manner, so that it was no longer called simply science, but, by the addition of a *qualifying* epithet, medical science.' *ποιὰ δή τις ξυνέβη καὶ αὐτὴ γενέσθαι, καὶ τοῦτο αὐτὴν ἐποίησε μηκέτι ἐπιστήμην ἁπλῶς καλεῖσθαι ἀλλὰ τοῦ ποιοῦ τινὸς προσγενομένου ἰατρικήν.* (Plato, *Rep.* iv. 438.) (N.B. Distinguish this Indef. Adj. from the Interrogative *ποῖος.*)

Realise. (1) To carry out, *ἔργῳ ἐπεξιέναι* or *ἐπεξελθεῖν, διαπράττεσθαι*—opp. to *ἄπρακτος γίγνεσθαι.* (2) Of things placed before the mind, as actually present to it, *πρὸ τῶν ὀφθαλμῶν προφαίνεσθαι.* Evils too great to be realised, *μείζω ἢ κατὰ πίστιν.*

Reason. *λόγος.* A reasonable being, *λόγου μέτοχον ζῷον,* or *λόγου κοινωνός.* Agreeable to, or contrary to reason, *κατὰ* or *παρὰ λόγον.* Reasonable, *i.e.* ready to listen to reason = *ἐπιεικής, οὐκ ἄλογος.* He talks unreasonably, talks nonsense, *λέγει οὐδέν,* opp. to *λέγειν τι,* also *λέγειν ἀπὸ τρόπου,* like *ἀπὸ σκοποῦ* (wide of the mark). It is reasonable, *ἔχει λόγον* or *εἰκότως ἔχει.*

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Religion, Religious = piety, *εὐσέβεια, εὐσεβής. Religious services, τὰ εἰς τὸ θεῖον ἐπιτηδεύματα, τὰ νομιζόμενα τῷ θεῷ διδόναι.* Nicias says *πολλὰ ἐς θεοὺς νόμιμα δεδιήτημαι* (Thuc. v. 77). *εὐσεβεῖν τὰ πρὸς θεόν. Irreligious, τὰ ἐν ἀνθρώποις εὐσεβῆ παραβαίνειν,* or *ἀσεβεῖν.*

Repentance, To Repent. *μετάνοια, μεταγινώσκειν, μεταμέλει,* impersonal, *μεταμέλομαι, μεταμέλεια, μετάμελος.* Also *μεταμανθάνειν.*

Revolution. *στάσις* and its numerous derivatives, *στασιάζειν, στασιώτης,* etc. also *νεωτερισμός, νεωτεροποιός, νεωτερίζειν. νεώτερόν τι* = a revolutionary movement. Other phrases are *τὰ πράγματα μεταπεπτώκει* a revolution had taken place. *μεταβολὴ* (*μετάστασις*) *τῆς πολιτείας.* See above, *Party.*

Sacrifice. Figuratively, *e.g.* to sacrifice life for one's country, *τὸν κίνδυνον τῶν σωμάτων παραβάλλεσθαι ὑπὲρ τῆς πατρίδος* (Thuc.), *οὐκ ἴσα παραβαλλόμενοι* (Thuc.). To give up freely (condonare) *προέσθαι,* 'What security do we get when we sacrifice our money?' *τί λαβόντες τὸ βέβαιον προϊέμεθα τὸ ἀργύριον*; (Dem.). So *τὸν καιρὸν* or *τὰ τῆς δημοκρατίας ἰσχυρὰ προέσθαι.* Also *καταχαρίζεσθαι τὰ δίκαια,* and *προπίνειν* = *προδιδόναι,* 'the interests of the State have been sacrificed for the present pleasure,' *προπέποται τῆς αὐτίκα*

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χάριτος τὰ τῆς πόλεως πράγματα. Also τῆς ἐλευθερίας παραχωρεῖν or ἔκδοτον ποιῆσαι τὴν ἐλευθερίαν.

Sanguine. εὔελπις, constructed with ἐπί, περί, πρός, or the infinitive, *e.g.* εὔελπις σωθήσεσθαι.

Sculpture. ἡ ἀνδριαντοποιΐα.

Second, to. (1) Technically to join in bringing an accusation, ὑπογράφεσθαι (subscribere accusationem in aliquem), δευτεραγωνιστεῖν. (2) To support or back, generally, συναγωνίζεσθαι or συναίρεσθαι κίνδυνον.

Sensitive. αἰσθητικός. τρίτον αἰσθητικὸν ἐν ἡμῖν μέρος τὸ περὶ τὴν ἀκοήν (Plato). ὀξεῖαν τὴν αἴσθησιν ἔχειν. The opposite is ἀμβλύς. ὁ δ' ὀφείλων ἀμβλύτερος (Thuc.) less sensitive.

Spirit. πνεῦμα only = breath; for *inspiration* Plato uses ἐπίπνοια, see above under the word. Public spirit = φρόνημα, high-spirited θυμοειδής.

Society, Social. ἡ περὶ ἀνθρώπους, or ἡ πρὸς ἀλλήλους κοινωνία. ὁμιλία, ὁμιλίαι. 'Man is a social animal' ἄνθρωπος φύσει πολιτικὸν ζῶον. 'Social meetings' συνούσιαι καὶ διάλογοι,—εἰς λόγους συνελθεῖν.

Speculation, Speculative. θεωρητικός, θεωρία, opposed to practical πρακτικός, or τὸ μελετᾶν, μελέτη.

Statesman. ὁ πολιτικός (the title of one of Plato's dialogues), ὁ πολιτευόμενος, ὁ τὰ κοινὰ διοικῶν. See *Minister*.

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Style (1) in writing. *λέξις.* (2)=display. *καλλωπισμός, καλλωπίζεσθαι, ἐπίδειξις, ἐπιδείκνυσθαι.* See *Fashion.*

Subject. (1) Under the dominion of, *ὑποχείριός τινι, ὑπήκοος* with gen. or dat. *οἱ ἀρχόμενοι.* (2) See *Matter.*

Success. To succeed *προχωρεῖν,—τὰ νῦν προχωρήσαντα* our present successes. *κατορθοῦν,* transitive and intransitive, opp. to *σφάλλεσθαι* and *πταίειν, πταῖσμα.* Also *καλῶς καὶ εὖ πράττειν, εὐτυχεῖν, τὸ εὐτυχές, εὐτυχία,* and *εὐπραγία.*

Superhuman. Express by *μείζω ἢ κατ' ἄνθρωπον, ὑπερφυής,* or *ὑπερφυῶς ὡς.*

System. (1) Order, see *Discipline, Method.* (2) A systematic treatise, *μέθοδος.*

Tendency, to tend to. *πέφυκε* or *ἔφυ.* There is a tendency in men to commit offences *πεφύκασιν ἄνθρωποι ἁμαρτάνειν* (Thuc. iii. 45), also *μέλλειν, συμβάλλεσθαι εἰς, συντείνειν εἰς, φέρειν εἰς,* and the Aristotelian use of *βούλομαι, δύναμαι,* and *δύναμις, e.g. βούλεται τότε εἶναι πόλις ὅταν αὐτάρκη κ.τ.λ.* (Ar. *Pol.* ii. 2), *ὁ δῆμος βούλεται εἶναι μόναρχος* (Ib. v. 11).

Trade, *v.* and *n.* *χρηματίζεσθαι, ἡ χρηματιστική, καπηλεύειν, ἡ καπηλική, ἐργάζεσθαι, ἐργασία, ἐργολαβεῖν, ἐνεργολαβεῖν,* the last two figuratively, to traffic in a thing. *τέχνη* or *χειρουργία* a trade. *ἡ ἐμπορικὴ ἐπικοινωνία* Free Trade.

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Utilitarian. ὁ πρὸς τὸ συμφέρον (or τὸ χρήσιμον) πάντα μετρῶν. The dative is also used with μετρεῖν.

Utopia, Utopian (οὐ τόπος). Use ἡ ἐν λόγοις κειμένη,—ἡ κατ' εὐχὴν πολιτεία (see *Ideal*) or αἱ ὑπὸ τῶν φιλοσόφων καλῶς οἰκισθεῖσαι (or ἐσκιαγραφημέναι) πολιτεῖαι, or μακάρων νῆσοι.

Valetudinarianism. ἡ νοσοτροφία.

Versatility, Versatile. πολύτροπος, τὸ πολύτροπον τῆς γνώμης. (Thuc. iii. 83.)

Virtuous. σπουδαῖος, ἐπιεικής. (See *Honest.*)

Visionary. τὸ φαινόμενον, opp. to τὸ ὄν,—or φάντασμα. Also εἴδωλον and ψεῦδος are used, as opposed to a true creation of genius. (See *Genius* and *Imagination*).

Volunteer. (1) ἐθελοντής, ἀπαράκλητος. (2) Of a statement volunteered, αὐτεπάγγελτος.

Vulgar. φορτικός, of mechanical arts βάναυσος, βαναυσία, wanting in taste ἀπειρόκαλος, ἀπειροκαλία —φαῦλος καὶ ἀγοραῖος.

Wit, Witty. εὐτραπελία, defined by Aristotle ὕβρις πεπαιδευμένη. The εὐτράπελος he also defines as ὁ ἐμμελῶς παίζων 'sportive in good taste.' Also κομψός, ἀστεῖος, χαρίεις.—οἰκεία σύνεσις 'mother wit,' (opp. to μάθησις)—ἀγχίνοια, ἀγχίνους.

World. (1) *The universe,* mundus=κόσμος or τόδε τὸ πᾶν. (2) *The known world,* orbis terrarum=γῆ, or πᾶσα ἡ γῆ. (3) The men in the world οἱ

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ἄνθρωποι. The best or finest in the world ἄριστα, or κάλλιστ' ἐν ἀνθρώποις. (4) This world τὰ ἐνθάδε, opp. to a future state τὰ ἐκεῖ. Also βίος or ὁ ἐνθάδε βίος.

Obs. The above list is not intended to supply an exact equivalent which may be introduced on every occasion, whatever be the context. It is meant to suggest the way in which complex English ideas can be approximately rendered. Many such ideas cannot be adequately represented by any one word. To learn by heart a string of words to be introduced regardless of the context in which they occur, is worse than useless. It is to strengthen the memory unduly at the expense of the reason. On the other hand, to weigh well the various meanings of words, to compare their force in different languages, and to substitute synonyms which will best draw out their fuller signification, is a mental effort of no mean value.

XXVI. METAPHORS.

(μεταφορά, *translatio, the transference of a word from its original to an analogous meaning.*) No remarks on Attic Greek Prose would be complete without some notice of the way in which to deal with Metaphors. It will be seen from the above list of phrases that Greek and English metaphors occasionally (*e.g.* in *Inspiration*) coincide, but that as frequently (*e.g.* in the word *Sacrifice*) the figurative expression

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must either be given up, or a different one substituted. So 'to lower one's *flag* before an enemy' must be rendered by *ὑποστέλλεσθαι*, which approaches the English idea, or *καθυφίεσθαι*, or by some word which is not a nautical figure. 'The *field* opened out was too large for the capacity of the orator,' *οἱ τόποι* (the subjects) *μείζονες ἦσαν ἢ κατὰ τὸν ῥήτορα*. Even where the figure employed in English is congenial to the Greek language, the introduction of it in translation cannot always be admitted, or at least not without caution. The following sentence in Burke's description of Charles Townshend's style of oratory, 'He hit the House just between wind and water,' would naturally seem to suggest some image drawn from the sea. This, however, might have necessitated an awkward periphrasis. The passage was perhaps equally well rendered by a Homeric line extemporised in an examination, *μέσσον θώρηκός τε καὶ ἀμφιβρότου ζωστῆρος*.—'To appeal *to the sword*,' express by *ἡ βία* or *διαμάχεσθαι*.

Remember that many metaphors in our everyday speech have long since become conventional. We use them unconsciously or half consciously; and this explains such anomalies as 'taking up arms against a sea of troubles,' etc. Do not therefore attempt to render such expressions as 'a *fiery* oration,' 'a *spotless* character,' 'a *thirst* for glory,' 'the people were *thunderstruck* by the news,' in all cases literally. Some

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metaphors we should naturally expect to find more frequently than others in *Attic.* It has often been remarked that the habits, amusements, and tastes of a nation can be traced in their metaphors. In reading any Greek author make a list of those which you meet. Many are common to Poetry and Prose; but there is somewhat less freedom of range in the words used in the latter. For the following list (which does not pretend to anything like completeness) there is authority in the best Attic *Prose writers.*

1. *Nautical.* *ὑποστέλλεσθαί τινα,* to shrink from a person, or to conceal, suppress a thing (from lowering sail)—*ἐπὶ τῆς αὐτῆς* (sc. *ἀγκυρᾶς*) *ὁρμεῖν τοῖς πολλοῖς* (to ride by the same anchor with), *ἐπὶ δυοῖν ἀγκυραῖν ὁρμεῖν* 'to have two strings to your bow.' So *ἐφορμεῖν τοῖς καιροῖς,* and *κατὰ τὸν δεύτερον πλοῦν. σαλεύειν,*—of persons *νόσοις ἢ γήρᾳ, σάλος* of the State *ἐν πολλῷ σάλῳ καὶ κινδύνῳ γενομένην. κάλως*—*πάντα κάλων ἐκτείνειν* (*ἐξιέναι, κινεῖν*) to strain every nerve (stretch every rope). *ἀνακρούεσθαι* 'to go *back* in an argument,' from backing water. *κυβερνᾶν*—*τῆς πόλεως πάντα κυβερνῶσα,*—*πέλαγος τῶν λόγων.*

2. *Military.* *ἀμβλύς* (from a sword's edge blunted)—*ἀμβλύτερος τὴν ὀργήν.*—*προβάλλεσθαι* (from a shield) used of any defence or excuse.—*παραχωρεῖν τῆς τάξεως τῆς ἀρετῆς* of surrendering the post of honour.

3. *Theatrical.* *δευτεραγωνιστεῖν,* to support or second a speaker. *ὑποκρίνεσθαι,* to play a part, dis-

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semble (twice in Demosthenes). *ὑποδύεσθαι*, to personate. *χορηγεῖν*, in Aristotle of the *εὐδαίμων* who must be *τοῖς ἐκτὸς ἀγαθοῖς ἱκανῶς κεχορηγημένος* (furnished with external goods sufficient for acting his part in the drama of life).

4. *From Art.* Sculpture, *τύπος*, *ἐν τύπῳ* 'in outline,' *πλάσσω* to mould *e.g.* *ψυχάς* by education, also to fabricate *e.g.* *λόγους*. Painting, *σκιαγραφέω* to sketch out. Music, *πλημμελής*, *πλημμέλεια*, out of tune, then of offences generally. *ἐμμελής* in tune, well-ordered. *ῥυθμίζω* to order, arrange.

5. *From the Public Games.* *ἄμιλλα*, *ἐνάμιλλος*. (*a*) *Wrestling*, *δυσπάλαιστος δύναμις*. (*b*) *The umpires*, *τὰ τῶν ἄλλων δίκαια βραβεύειν*. (*c*) *Training*, *ἔλκυσον δὲ σαυτὸν καὶ γύμνασαι μᾶλλον* (in Logic)—*γεγυμνασμένοι τὰς ἕξεις* (Ar.).

6. *Hunting.* *ἡ τοῦ ὄντος θήρα* (Plato), *θηρᾶσθαι δόξαν* (Dem.).

7. *Archery.* *σκοποῦ στοχάζεσθαι.*

8. *Games.* (*a*) *Dice.* *περὶ φίλοις κυβεύειν*—*ἀναρρίπτειν κίνδυνον*—*τὸ πάρον εὖ θέσθαι*, and *εὖ ποιεῖν*, 'to make the best of a throw.' (*b*) *Draughts* *ἀναθέσθαι τι* to cancel (to revoke a move). (*c*) The game played with shells (*ὀστρακίνδα*) *ὀστράκου περιστροφή*, *ὀστράκου μεταπεσόντος*, (of a sudden change of mind).

9. *Banquets.* *προπίνειν.* (See *Sacrifice*, p. 97.)

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10. *Flowers.* *ἀνθεῖν*, *ἄνθος*, of the flower of an army (Thuc.). *ἀνθηρός*, *ἀνθηρότερον λέγειν*, of style (Isocrates). *θάλλειν*, *καταρρεῖν*, *ἀπανθεῖν*—*ἄνανθες καὶ ἀπανθηκὸς σῶμα*, past its bloom (Plato).

11. *Trades.* (*a*) Weaving, *πλέκειν λόγους*—*μηχανάς*—*συμπλέκειν* (*ἐὰν συμπλακῇ πόλεμος*). (*b*) Building and Carpentry, *ἡ ἀρχιτεκτονικὴ τέχνη*, the master science which prescribes to all beneath it.—*τῶν πράξεων αἱ ὑποθέσεις.* (*c*) Welding metal, *συγκροτεῖν ναῦς* (see *Discipline*, p. 85). (*d*) *παρακρούεσθαι*, first of cheating in weighing, then to mislead generally. (*e*) *καπηλεύειν τὰ μαθήματα*, to sell learning by retail, to hawk it about. (*f*) To buy = to rate generally. *οὐκ ἂν πριαίό γε παμπόλλου ὥστε σοι ταῦτ' εἰρῆσθαι* (Xen. quoted by Jebb on *Aj.* 477).

12. *Coinage.* *παράσημος*, *κίβδηλος* spurious, base. *κόμμα* (*πονηροῦ κόμματος* 'of bad stamp'), and *παρακόπτω* only in Aristophanes, but perhaps allowable in Prose.

13. *Medicine.* *ἰατρὸς τῆς πόλεως* (Thuc.), *ὑγιής.*

14. *Horses.* *μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε* (Dem.), a slight reverse upsets everything (as a horse rears and throws his rider).

15. *Banking.* *κατατίθεσθαι χάριν.*

XXVII. THE ORDER OF WORDS.

Prose has been defined to be 'proper words in their proper places.' In the best writers this is felt

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to be the fundamental characteristic which stamps them as models of perfect style. Take for instance as a piece of description, the spirit-stirring picture of the catastrophe in the great harbour at Syracuse (Thuc. vii. 70), or the justly-admired account in Demosthenes (*De Coronâ*, ch. 169, ἑσπέρα μὲν γὰρ ἦν) of the capture of Elatea. How powerful, how deeply affecting is the former, how animated and picturesque is the latter! Take the vivid contrast of the Spartan and Athenian character (Thuc. i. 70), or the summary of Pericles' policy (ib. ii. 65). Or take the opening and the closing paragraphs of Plato's *Republic*: how natural, how simple and impressive are they! What is the secret of this? It is that every word is the right word and is in its right place. There is no gaudy ornament, no prolixity, no obscurity. These are the great points to study, as in all writing so in Greek Prose. Imitative it must be, but it is possible to catch the spirit of an English passage, and yet clothe it, so far as may be, in a Greek dress, without copying the anacolutha or other peculiarities of diction which occasionally are found even in the best authors.

Emphasis, Euphony, Rhythm, occasional Antithesis, above all Perspicuity,—these are what should regulate the structure of a Greek sentence. (For fuller treatment of each of these, see Wilkins' *Greek Prose*, p. 16; Clyde, § 88; Madvig, § 217; and on Hyperbaton,

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the displacement of the natural order, see Riddell's *Apology*, Appendix, 287.)

Remember—

1. The order of words is less inverted in Greek than in Latin.
2. The chief distinction between the arrangement in Greek and English arises from inflection, a Synthetic language allowing the separation of words which, with us, must be connected.
3. Specially emphatic words stand at the beginning or the end of the sentence.
4. 'In the logical order the subject stands first and the predicate last, whatever is in apposition to the subject being *appended* to it, and whatever words belong to the predicate being *prefixed* to it.' (Clyde.)
5. Where a verb has two objects the person is put before the thing, *e.g.* τὸν παῖδα τὴν γραμματικὴν διδάσκω. (C.)
6. Arrange adverbs of Time, Place, and Manner thus:

οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς
Time *Place*

Πέρσας καλῶς ἐνίκησαν.
Manner

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7. Avoid too frequent *hiatus*.

8. In subordinate clauses, relative clauses (being adjectival) follow the noun, declarative and interrogative clauses follow immediately after the verb on which they depend. (C.)

e.g. οἴεταί με ἐκεῖνον εἶναι, ὃν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δὴ πῶς με θάπτῃ. (Plato, *Phæd.* 115.)

9. *Notice special collocations of words.*

(*a*) The position of the adjective in the use of the Tertiary Predicate. (See I. 5, p. 4.)

(*b*) The position of ἄν near the beginning of a sentence *to attract attention to the contingent nature of the sentence that is to follow.* This is common in Thucydides. ὡς δ' ἂν ἐδόκουν εἰπεῖν (i. 20) for ὡς ἐδοκοῦν εἰπεῖν ἄν.

(*c*) Similarly with negatives, to *mark the negative statement that is coming*, put the negative particle at the beginning, with verbs of saying and thinking.

e.g. *He says that he made no change in the constitution,* οὔ φησιν οὐδὲν μεταβαλεῖν τῆς πολιτείας. *He declared he would not ransom them,* οὐκ ἔφασκεν αὐτοὺς λύσεσθαι. *They think sufficient money could never be brought in,* οὐχ

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ἡγοῦνται ἱκανὰ ἄν ποτε χρήματα εἰσενεχθῆναι. Similarly μή with προσποιεῖσθαι for προσποιεῖσθαι μή. Thuc. iii. 47, δεῖ δὲ καὶ εἰ ἠδίκησαν μὴ προσποιεῖσθαι 'we must pretend (or affect) not to notice it.'

(*d*) The transposition of the subject of a dependent declaratory clause, so as to become the object of the previous clause (οἶδά σε τίς εἶ). This figure (technically called Antiptosis) is a highly important one.

(1) *Its object* is to give compactness and unity to the whole sentence, by bringing the subject of the dependent clause promi nently forward.

(2) *Instances of its use.*

The close of the first sentence in Plato's *Republic*, τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσι, 'to see how they would celebrate the festival.'

οἶσθα Εὐθύδημον ὁπόσους ὀδόντας ἔχει;
(Plato, *Euth.* 294.)

'Do you know how many teeth Euthydemus has?'

ἔδεισαν οἱ Ἕλληνες τὸν Ἰάσονα μὴ τύραννος γένοιτο. (Xen. *Hellen.* vi. 4.)

'The Greeks were afraid of Jason's becoming tyrant.'

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(3) *Applications of it.* Do not translate 'you have tested our behaviour towards you' by *πεπείρασθε τῆς ἡμετέρας ὀργῆς κ.τ.λ.*, but *πεπείρασθε ἡμῶν ὁποῖοι τίνες ἐσμὲν εἰς ὑμᾶς*, nor 'they wished to draw attention to the formidable power of their own state' by *ἐβούλοντο σημῆναι τὴν φοβερὰν δύναμιν τῆς σφετέρας πόλεως*, but by *τὴν σφετέραν πόλιν σημῆναι ὡς φοβερὰ εἴη τὴν δύναμιν.* See another instance in the Appendix (No. 1. *ἄξιον ἦν ἰδεῖν τοὺς ἱππότας, κ.τ.λ.*)

10. The clauses (similarly) may be sometimes transposed with effect so as to shift the *cause* or *reason*, which in English is at the conclusion, to the front of the sentence, introduced by *ἀλλὰ γάρ—e.g. ἀλλὰ γὰρ ἐμπέπτωκα εἰς λόγους, οὓς αὐτίκα μᾶλλον ἴσως ἁρμόσει λέγειν· ἐπάνειμι δὴ πάλιν ἐπὶ τὰς ἀποδείξεις.* (Dem. *de Cor.* 240.)

Obs. It will often happen that the requisite *meaning* will be equally well expressed by one set of words as by another. A good ear in these cases is essential in the choice that is made, while euphony, and euphony alone, can determine the order to be adopted.

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XXVIII. CONCLUSION.

These remarks only aim at pointing out some of the commonest and most obvious faults to be avoided in Greek Prose composition. Many of them indeed might seem too elementary to need stating, did not experience prove the contrary. Quintilian, in writing on style, says 'Prima virtus est vitio carere' (viii. 3, 41). It is *prima* indeed, but of course it is very far from being *ultima*. To shun gross mistakes and steer clear of grammatical inaccuracies is one thing. It is another thing to attain excellence and fluency. 'Vitavi denique culpam, non laudem merui.' The object, however, of these Hints is to encourage, not to dissuade. What then is absolutely necessary? First, to remember that 'reading makes a full man;' and, secondly, that 'writing makes an exact man.' The two must go hand in hand. It is vain to imagine that a good style can be acquired, or a bald and cramped one escaped, without constant and careful observation of the way in which the best Greek authors express themselves. And, as one branch of the writing,—translating and, after a sufficient interval, retranslating from some standard author, till the habit of using the right word in the right place is gradually acquired, can hardly be too strongly recommended. Thirdly, learn by heart several of the choicest pas-

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sages of the Greek historians or orators, such as those mentioned in the last paragraph. But whatever it be, let it be chosen because it is recognised as noble and beautiful in itself, and felt to approach perfection. Continuing the words of Horace, we may say in conclusion—

Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.

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APPENDIX OF TRANSLATIONS.

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I.

The Englishmen who were in three battels, lying on the ground to rest them, as soon as they saw the Frenchmen approach, they rose upon their feet, fair and easily, without any haste, and arranged their battles. . . . Also the same season there fell a great rain and a clyps, with a terrible thunder, and before the rain there came flying over both battles a great number of crows for fear of the tempest coming. Than anon the air began to wax clear, and the sun to shine fair and bright, the which was right in the Frenchmen's eyen and on the Englishmen's backs. Whan the Genoese were assembled together and began to approach, they made a great leap and cry, to abash the Englishmen; but they stood still and stirred not for all that. Than the Genoese again the second time made another leap and a fell cry, and stept forward a little; and the Englishmen removed not one foot. Thirdly again they leapt and cried, and went forth till they came within shot. Than they shot fiercely with their crossbows. Than the English archers stept forth one pace and let fly their arrows so wholly and so thick that it seemed snow. Whan

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I.

Οἱ δὲ Ἄγγλοι, τρία μέρη ποιησάμενοι τοῦ στρατεύματος, χαμαὶ κλιθέντες ἀνεπαύοντο· τοὺς δὲ Γαλάτας ἐπειδὴ τάχιστα καθορῶσιν ἐγγὺς χωροῦντας, εὐθὺς ἀνιστάμενοι καλῶς τε καὶ εὐπόρως, οὐ μετὰ ταραχῆς, παρατάσσονται ὡς πρὸς μάχην. κατὰ δὲ τὸν αὐτὸν τοῦτον καιρὸν ἐγένετο πολύς τε ὑετὸς καὶ ἔκλειψις ἡλίου μετὰ βροντῆς ἐκπληκτικοῦ· καὶ πρὶν ὗσαι, ἦλθον πετόμενοι ὑπὲρ ἀμφοτέρων τῶν στρατοπέδων μέγα πλῆθος κοράκων, ὡς φοβούμενον τὸν ἐπιόντα χειμῶνα. μετὰ ταῦτα δ' εὐθὺς, αἰθρίων γιγνομένων τῶν τοῦ οὐρανοῦ, ἤρξατο ἐκλάμπειν ὁ ἥλιος καθαρᾷ τε καὶ εὐαγεῖ τῇ αὐγῇ, τοῖς μὲν Γαλάταις καταντικρὺ τῶν ὀφθαλμῶν ἐν νώτοις δὲ τῶν Ἀγγλων. οἱ μὲν οὖν Λιγύες, ἀθρόοι ἤδη ὄντες, ἐγγυτέρω προσέρχονται θρώσκοντές τε ἐπὶ μέγα καὶ ἐγκραγόντες, ὥστε καταπλῆξαι τοὺς πολεμίους· οἱ δὲ κατὰ χώραν μένοντες οὐδὲν μᾶλλον ἐκινοῦντό τι. ἔπειτα Λιγύες αὖθις τὸ δεύτερον πηδῶντες καὶ ὠμῇ κραυγῇ χρώμενοι μικρόν τι προβαίνουσιν· οἱ δὲ οὐδ' ὁπωστιοῦν ἀναχωροῦσιν οἱ Ἄγγλοι. ἔτι δὲ τὸ τρίτον καὶ θρώσκοντες καὶ βυῶντες καὶ δὴ καὶ πλησιάσαντες, μέχρι οὗ ἐφικέσθαι αὐτῶν ἠδύναντο, τοῖς βέλεσι προθύμως ἐτόξευον. Ἀγγλων δὲ οἱ τοξόται, τῷ ἑτέρῳ ποδὶ προιόντες, οἱστῶν

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the Genoese felt the arrows piercing through heads, arms and breasts, many of them cast down their cross-bows and returned discomfited. Whan the French king saw them fly away, he said 'Slay these rascals, for they shall let and trouble us without reason.' Than ye should have seen the men of arms dash in among them, and killed a great number of them. And ever still the Englishmen shot where as they saw thickest press: the sharp arrows came into the men of arms and into their horses; and many fell, horse and men, among the Genoese; and whan they were down, they could not relive again, the press was so thick that one overthrew another.

FROISSART (Lord Berners' Translation), ch. cxxx.

II.

Lords and Commons of England, consider what nation it is whereof ye are, and whereof ye are the governours: a nation not slow and dull, but of a quick, ingenious and piercing spirit, acute to invent, subtle and sinewy to discourse, not beneath the reach of any point the highest that human capacity can soar to. Therefore the studies of learning in her deepest science have been so ancient, and so eminent among us, that writers of good antiquity and ablest judgement have been persuaded that even the school of Pythagoras and the Persian wisdom took

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πλῆθος τοσοῦτον ξυνεχῶς ἠφίουν, ὥστε νιφάδι εἰκασθῆναι. οἱ δὲ ἐναντίοι, ἅτε διαπειρώντων τῶν οἰστῶν καὶ κεφαλὰς καὶ βραχίονας καὶ στέρνα, ἀπέρριψαν ὡς ἐπὶ τὸ πολὺ τὰ ὅπλα καὶ καταπλαγέντες ἀνεχώρουν. ὁ δὲ Γαλατῶν βασιλεὺς, πρὸς φυγὴν ἰδὼν τραπομένους, τοὺς καταράτους τούτους ἀνθρώπους φονεύεσθαι δὴ ἐκέλευεν ὡς ἐμποδών τέ σφισιν γιγνομένους καὶ ἀλόγως ταραχὴν ἐμποιοῦντας. τότε δ' ἄξιον ἦν ἰδεῖν τοὺς ἱππότας οἷα ἐσπίπτουσιν αὐτοῖς, πολλοὺς δὲ καὶ διαφθείρουσιν. οἱ δὲ πολέμιοι ἀεὶ δὴ ἔβαλλον, ὅπου τὸν ὄχλον πυκνότατον ὁρῷεν· τὰ δὲ στερεὰ βέλη τοὺς ἱππότας κατετραυμάτισεν αὐτούς τε καὶ τοὺς ἵππους, καὶ ἔπιπτον μὲν οὐκ ὀλίγοι καὶ ἵπποι καὶ ἄνδρες, συμμεμιγμένοι τοῖς Λιγύσι, κείμενοι δὲ οὔτ' εἶχον ἀνίστασθαι παρὰ τὸ στῖφος, ἀλλήλους τε κατεπάτουν.—H. A. J. M.

II.

Σκέψασθε τοίνυν, ὦ ἄνδρες εὐγενεῖς καὶ βουλευταὶ, τοὺς πολίτας οἵων ἐστὲ καὶ οἵων ἄρχετε. οὐ γὰρ ἀμαθεῖς τινὲς πεφύκασι καὶ νωθροί, ἀλλ' ὀξεῖς καὶ εὐφυεῖς καὶ δριμεῖς καὶ εὑρετικοὶ, καὶ δεινοί τε διαλέγεσθαι καὶ σύντονοι, ὧν τε τὸ κατ' ἄνθρωπον ἱκανὸν ἐφικέσθαι οὐδενὸς ὅτου οὐκ ἐπήβολοι. διὸ καὶ οἱ ἡμέτεροι πρόγονοι τῶν τελέων καὶ ἐποπτικῶν ἐπιστημῶν οὕτω διαφερόντως ἥψαντο, ὥστ' ἐστὶν οὓς παλαιοὺς ἅμα καὶ φρονίμους πεισθῆναι ὅτι ἡ παιδεία τῶν ἀμφὶ Πυθαγόραν καὶ τῶν Περσικῶν σοφῶν ἐκ τῆς ἐνθάδε ὑπαρχούσης σοφίας τὴν ἀρχὴν ἔσχε. καὶ δὴ καὶ ὁ Ἰούλιος Ἀγρικόλας ὁ Ῥωμαῖος,

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beginning from the old philosophy of this island. And that wise and civil Roman, Julius Agricola, who governed once here for Cæsar, preferred the natural wits of Britain before the laboured studies of the French.—MILTON, *Areopagitica.*

III.

It is hard to tell whether they are more dexterous in laying or avoiding ambushes; they sometimes seem to fly when it is far from their thoughts; and when they intend to give ground, they do it so that it is very hard to find out their design. If they see they are ill posted, or are like to be overpowered by numbers, then they either march off in the night with great silence, or by some stratagem they delude their enemies; if they retire in the daytime, they do it in such order that it is no less dangerous to fall upon them in a retreat than in a march. They fortify their camps well with a deep and a large trench, and throw up the earth that is dug out of it for a wall; nor do they employ only their slaves in this, but the whole army works at it, except those that are then upon the guard; so that when so many hands are at work, a great line and a strong fortification is finished in so short a time that it is scarcely credible. . . . If they agree to a truce, they observe it so religiously that no provocations will make them break it. They never lay their enemies' country waste, nor burn their

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συνετὸς ἀνὴρ καὶ πολιτικὸς, ὕπαρχός ποτ' ὢν ἐνθάδε τοῦ Καίσαρος τὴν ἡμετέραν ἀγχίνοιαν ἀντὶ τῶν μελετητῶν διατριβῶν τῶν Γαλατῶν εἵλετο.—H. A. J. M.

III.

Τὰς δὲ ἐνέδρας πότερον ποιοῦνται ἢ διαφεύγουσι δεξιώτερον οὐκ ἂν ῥᾳδίως διαγνοίης· τότε μὲν γὰρ φυγεῖν δοκοῦντες, ἥκιστα τοῦτο ἐπινοοῦσι, μέλλοντες δὲ τῷ ὄντι ἀναχωρεῖν, οὕτω μηχανῶνται ὥστε ἀνευρετώτατα γενέσθαι τὰ βουλεύματα. ἐπειδὰν δὲ ἢ χωρίου χαλεπότητι, ἢ τῷ πλήθει τῶν πολεμίων νικᾶσθαι ἂν δόξωσι, ἢ σιγῇ νυκτὸς ὑποχωροῦσιν, ἢ καὶ δόλῳ τινὶ σφάλλουσι τοὺς ἐναντίους, ἐὰν δὲ καὶ δέῃ καθ' ἡμέραν πορεύεσθαι, οὕτω εὐτάκτως χωροῦσιν ὥστε ὑπείκοντες οὐδαμῶς εὐκαθαιρετώτεροί εἰσιν ἢ προελαύνοντες. τὰ δὲ στρατόπεδα τάφρῳ βαθείᾳ τε καὶ μεγάλῃ βεβαιοῦσιν, τὸν χοῦν τὸν ἐξορωρυγμένον ἀντὶ τείχους ἐπιφοροῦντες· οὐδὲ τοῖς ἀναβάθροις μόνον ἐν τῷ τοιούτῳ χρῶνται· ἀλλὰ καὶ πᾶς ὁ στρατὸς ἐκτὸς τῶν φρουρῶν τοῦ ἔργου ἀντέχονται. ὥστε τοσούτων ὄντων τῶν ἐργατῶν, τείχισμα μακρὸν δὴ καὶ ὀχυρὸν διὰ χρόνου βραχυτάτου ἀποτετελέσθαι. σπονδὰς δ' ἐὰν ποιήσωνται, τοιαύτην πίστιν παρέχουσιν, ὥστε μηδὲ τὰ ἔσχατα παθόντες παραβαίνειν. τὴν δὲ τῶν πολεμίων τέμνειν, καὶ τὰ σῖτα κατακαίειν οὐδέποτε εἰώθασι, καὶ δὴ καὶ ἐν τῷ πορεύεσθαι οὐχ ἥκιστα ἐπιμελοῦνται, ὡς μὴ ὑπὸ τῆς ἵππου ἢ καὶ τῶν

? ποτέ

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corn; and even in their marches they take all possible care that neither horse nor foot may tread it down, for they do not know but that they may have use for it themselves. They hurt no man that they find disarmed, unless he is a spy. When a town is surrendered to them, they take it into their protection; and when they carry a place by storm they never plunder it, but put those only to the sword that opposed the rendering it up, and make the rest of the garrison slaves: but for the other inhabitants, they do them no hurt; and if any of them had advised a surrender of it, they give them good rewards out of the estates of those that they condemn, and distribute the rest among their auxiliary troops, but they themselves take no share of the spoil.

SIR THOMAS MORE, *Utopia*, book ii.

IV.

The senate ordered the general to level the city of Carthage and the suburb of Magalia with the ground, and to do the same with all the places which had held by Carthage to the last: and thereafter to pass the plough over the site of Carthage, so as to put an end in legal form to the existence of the city, and to curse the soil and site for ever, that neither house nor corn-field might ever reappear on the spot. The command was punctually obeyed. The ruins burned for seventeen days. Recently, when the remains of

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ὁπλιτῶν καταπατηθῇ, ἅτε οὐκ εἰδότες, εἰ καὶ σφίσιν αὐτῶν χρεία ἂν γένοιτο. τοὺς δὲ ἀνόπλους οὐ βλάπτουσι πλὴν τῶν κατασκόπων· τῶν δὲ πόλεων τὰς μὲν παραδεδομένας εὖ φυλάττουσι, ἐὰν δέ τις κατὰ κράτος ἁλῷ, ἁρπάζουσι μὲν οὔ, τῶν δὲ φρουρίων τοὺς μὲν τῇ παραδόσει ἀνθεστηκότας ἀποκτείνουσι, τοὺς δὲ ἄλλους καταδουλοῦσι· τῶν δὲ πολιτῶν ἀπέχονται· καὶ εἴ τις αὐτῶν τὴν παράδοσιν ἐπῄνει, τούτῳ μεγαλοπρεπῆ τὸν μισθὸν ἀποτίνουσιν ἀπὸ τῶν χωρίων τῶν καταγνωσθέντων τὰ δὲ ἄλλα τοῖς ἐπικούροις διανέμουσιν, οὐδὲν αὐτοὶ λαχόντες.

E. D. S.

IV.

Τὴν μὲν οὖν Καρχηδόνα, καὶ τὸ προαστεῖον, ὅπερ Μαγάλια καλεῖται, κατασκάψαι ἐκέλευεν ἡ βουλὴ, ὡσαύτως δὲ καὶ τὰς πόλεις ὅποσαι τοῖς Καρχηδονίοις πειθαρχοῦσαι διετέλεσαν. ἔπειτα τὸ πεδίον, ἐν ᾧ ᾠκεῖτο ἡ πόλις, ἀρότρῳ καταστρέψαι, ὥστε μηδὲ νομίζεσθαι ἔτι πόλιν, καὶ τῇ γῇ καταρᾶσθαι, ὅπως μήτε οἰκία, μήτε σῖτος τὸ λοιπὸν ἐκεῖ ἀναφανεῖται· ὁ δὲ στρατηγὸς τοῖς ἐντεταλμένοις σπουδαίως ἐπείθετο, καὶ ἐφ' ἑπτὰ καὶ δέκα ἡμέρας ἐσμύχετο τὰ κατεσκαμμένα· τεκμήριον δέ· τινὲς γὰρ ἄρτι τὰ τῆς πόλεως τείχη ἀνορύξαντες, σποδὸν ἐπι-

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the city wall were excavated, they were found to be covered with a layer of ashes from four to five feet deep, filled with half-charred pieces of wood, fragments of iron, and projectiles. Where the industrious Phœnicians had bustled and trafficked for five hundred years, Roman slaves henceforth pastured the herds of their distant masters.

MOMMSEN'S *History of Rome*, vol. iii. ch. i.

V.

A still more marvellous story afterwards found credit: that Calanus, just before his death, had declined to take leave of Alexander, saying that he should soon meet him at Babylon. Still the priests found that they could not induce the king to give up his intention of visiting the capital of his empire, where many important affairs were to be transacted, and embassies from remote parts of the world were awaiting his arrival. They then urged him at least not to enter the city in the direction in which he was then marching, by the eastern gate, so as to have his face turned towards the dark west; but to make a circuit, and enter from the opposite quarter. This mysterious advice struck Alexander's fancy: he wished to comply with it, and for that purpose altered the course of his march, and proceeded some distance along the bank of the Euphrates.

THIRLWALL, *History of Greece*, vol. vii. ch. lvi.

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κειμένην ἐφεῦρον ἐς τοὺς τέτταρας ἢ πέντε πόδας, ξύλοις ἡμιφλέκτοις καὶ σιδήρῳ καὶ βέλεσι παντοίοις ἀναμεμιγμένην. τὸ δὲ ἐντεῦθεν ὅπου πεντακόσια ἔτη ἀσχολίαν εἶχον οἱ Φοίνικες τὰ ἐμπορικὰ ἐπιμελῶς ἀσκοῦντες, δεσποτῶν ἀπόντων ποίμνας οἱ τῶν Ῥωμαίων δοῦλοι ἔνεμον. E. D. S.

V.

Ἃ δὲ ὕστερον ἐπιστεύετο πολὺ ἔτι θαυμαστότερα ἦν, ὡς ἄρα ὁ Κάλανος ἀποθνήσκων ἤδη οὐ φαίη τὸν Ἀλέξανδρον κελεύσειν χαίρειν ὡς δὴ ἀπαντήσων αὐτῷ ἐς τὴν Βαβυλῶνα. οὐ μέντοι οἷοί τε ἦσαν οἱ ἱερεῖς ἀναπεῖσαι τὸν βασιλέα ὡς οὐ δεῖ αὐτὸν τὴν πρώτην πόλιν τῆς ἀρχῆς ἐπισκέψασθαι, ἐν ᾗ πολλά τε ἄλλα καὶ μεγαλοπρεπῆ καὶ δὴ καὶ πρέσβεις ἀπὸ τῶν ἀπωτάτω τῆς γῆς προσεδόκων αὐτόν. τούτου δὲ ἀποτυχόντες, τὸ λοιπὸν ἐσπούδαζον διὰ γοῦν τῶν ἀνατολικῶν πυλῶν, ἥπερ τότε ἐπορεύετο, μὴ εἰσιέναι τὴν πόλιν, ἵνα μὴ τὸ πρόσωπον πρὸς τὸν ζόφον ἔχοι τετραμμένον, κύκλῳ δὲ περιϊόντα ἐξ ἐναντίας προσμίξαι αὐτῇ. ἐπεὶ δὲ ἤρεσκον τῷ βασιλεῖ ἄτοπα τοιαῦτα νουθετοῦντες, ὁ μὲν δὴ πείθεσθαι βουλόμενος, τῆς τε ὁδοῦ μετέβαλε, καὶ πολὺν χρόνον παρὰ τὸν Εὐφράτην ποταμὸν ἦγε τὴν στρατίαν.—E. D. S.

VI.

Let us remember what vicissitudes we have seen. Let us, from so many signal examples of the inconstancy of fortune, learn moderation in prosperity. How little we thought, when we saw this man a favourite courtier at Whitehall, a general surrounded with military pomp at Hounslow, that we should live to see him standing at our bar, and awaiting his doom from our lips! And how far is it from certain that we may not one day, in the bitterness of our souls, vainly invoke the protection of those mild laws which we now treat so lightly! God forbid that we should ever again be subject to tyranny! But God forbid, above all, that our tyrants should ever be able to plead, in justification of the worst that they can inflict upon us, precedents furnished by ourselves!

VII.

Midas, king of the Brygians in Macedonia, had at the foot of Mount Bermison a garden, in which grew spontaneously roses of sixty petals, and of extraordinary fragrance. To this garden Silenus was in the habit of repairing; and Midas, or his people, by pouring wine into the fount from which he was wont to drink, intoxicated him, and he was thus captured. Midas put various questions to him respecting the

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VI.

Ἡμῖν μὲν οὖν τάς τε τῆς τύχης μεταβολὰς, ὅσας αὐτοὶ εἴδομεν, νοητέον, καὶ τοιούτοις δὴ παραδείγμασι χρωμένοις μαθητέον μετρίως φέρειν τὰς εὐπραγίας. Σχολῇ γὰρ ἂν καὶ οἵοιτό τις ἡμῶν, ὁρῶν τὸν ἄνδρα τοῦτον ἔν τε τῇ αὐλῇ μεγίστης τιμῆς ἀξιούμενον, ἔν τε τῷ στρατοπέδῳ πάσῃ τῇ πολεμικῇ παρασκευῇ ἠσκημένον, ὅτι μέλλοιμεν ἄρα αὐτὸν κρίνειν δέσμιον παρεστῶτα, καὶ τὴν δίκην τὴν παρ' ἡμῶν ἐκδεχόμενον. καίτοι τίς ἂν τοῦτό γε ἰσχυρίσαιτο μὴ οὐ δεινῶς ποτὲ ἀγανακτήσειν, τοὺς ἠπίους ἐκείνους νόμους μάτην ἐπικαλούμενος, οὕσπερ νῦν οὐδενὸς ποιούμεθα; ἐγὼ μὲν οὖν ὅπως μήποτε τυράννοις ὑπήκοοι γενώμεθα τοὺς θεοὺς αἰτοῦμαι· τοῦτο δὲ ἔτι μᾶλλον εὐκτέον εἶναι ἡγοῦμαι, ὅπως μὴ οἷοί τε ἔσονται οἱ τύραννοι ἡμῶν τὰ ἔσχατα κακὰ ἐν ἡμῖν δικαιῶσαι, διότι αὐτοὶ ὧν πεπόνθαμεν, πρῶτοι πεποιηκότες εἴημεν. —E. D. S.

VII.

Μίδας ὁ τῶν Βρυγῶν βασιλεὺς τῶν ἐν τῇ Μακεδονίᾳ, παράδεισον ἐν τῇ ὑπωρείᾳ Βερμίσωνος τοῦ ὄρους ἐκέκτητο, ἐν ᾧ φασὶν αὐτοφυῆ βρύειν εὐωδέστατά τινα ῥόδα ἔχοντα πέταλα ἑξήκοντα, φοιτᾶν τε ἐκεῖσε τὸν Σειληνόν· τὸν μὲν οὖν Μίδαν ἢ τῶν Βρυγῶν τινὰς οἴνου ταῖς κρήναις, αἷς ἐχρῆτο ὁ θεὸς, συγκεκραμένου, οὕτω δὴ μεθυσθέντα αὐτὸν λαβεῖν, καὶ πολλά τε καὶ ἄλλα ἐρωτῆσαι περὶ τῶν ἀρχῶν τῆς φύσεως, καὶ τῶν ἐν προτέροις χρόνοις γεγενη-

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origin of things and the events of past times. One was, 'What is best for men?' Silenus was long silent: at length, when he was constrained to answer, he said, 'Ephemeral seed of a toilsome fate and hard fortune, why do ye oblige me to tell what it were better for you not to know? Life is most free from pain when one is ignorant of future evils. It is best of all for man not to be born; the second is, for those who are born to die as soon as possible.'

VIII.

On his way to prison Phocion suffered some gross insults from the populace with meekness and dignity. Though the day was a holiday and marked by an equestrian procession, the sentence was immediately executed. Phocion met his end with the playful composure and gentle equanimity of Socrates. He endeavoured to cheer his fellow-sufferers, and, as the strongest proof of friendship, permitted Nicocles to drink the hemlock before him. When he was asked if he had any message for his son Phocus: Only, he said, not to bear a grudge against the Athenians. As the draught prepared proved not sufficient for all, and the jailor demanded to be paid for a fresh supply, he desired one of his friends to satisfy the man, observing that Athens was a place where one could not even die for nothing.

THIRLWALL, *History of Greece*, vol. vii. ch. lvii.

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μένων, καὶ δὴ καὶ τί ἂν εἴη βέλτιστον τοῖς ἀνθρώποις, ἐρέσθαι· τὸν δὲ τέως μὲν σιωπᾶν, ἔπειτα ἀνάγκης προσφερομένης θαυμάζειν ἢ φάναι, εἰ οἱ ἐφήμεροι γένος ὂν μοχθηρὸν, τύχης τε λυπηροτάτης μετέχον, κελεύοι τὰ μὴ δέοντα ἀποφῆναι· τὸ γὰρ τὰ μέλλοντα κακὰ ἀγνοεῖν ἀλυπότατον βίου· καὶ μάλιστα μὲν μὴ δεῖν φῦναι τοὺς ἀνθρώπους, εἰ δὲ μὴ, εὐθὺς γενομένους τελευτῆσαι.

E. D. S.

VIII.

Ἐν δὲ τῷ ἀπάγεσθαι αὐτὸν, λοιδοροῦντος τοῦ δήμου, πράως τε ἅμα καὶ σεμνῶς ἠνείχετο. εὐθὺς οὖν ἐξεπράχθη ἡ δίκη, καίπερ ἑορτῆς τότε ξὺν πομπῇ ἱππικῇ ἀγομένης. ὁ δὲ ἐτελεύτησε, ὥσπερ καὶ ὁ Σωκράτης, παίζων τε ἅμα καὶ ἄνευ θορύβου μετρίως πως καὶ εὐσχημόνως διαλεγόμενος. τοὺς μὲν οὖν ὁμοῦ καταγνωσθέντας, τούς τε ἄλλους ὡς μάλιστα παρεθάρσυνε καὶ Νικοκλεῖ, πρὸ αὐτοῦ πιεῖν τὸ κωνεῖον, ὡς μέγιστον τεκμήριον φιλοφροσύνης, ἐπετρέψατο. ἐρωτώντων δὲ τινῶν, εἴ τι δέοι Φώκῳ τῷ υἱεῖ αὐτοῦ ἀγγέλλειν, Μόνον, εἶπε, μὴ μνησικακεῖν. ἔπειτα τῆς κύλικος ὑστερούσης, ἐξήτει ἀργύριον ὁ δεσμοφύλαξ, ἵνα πλέον προστρίβοιτο, ὁ δὲ ἐκέλευσε τῶν τινὰ φίλων τῷ ἀνθρώπῳ χαρίζεσθαι, οὐ γὰρ ἐξεῖναι Ἀθήνῃσιν οἰδὲ θανεῖν προῖκα.—E. D. S.

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IX.

Emigration, instead of an occasional vent, is becoming a steady outlet for superfluous numbers; and this new fact in modern history, together with the flush of prosperity occasioned by free trade, have granted to this overcrowded country a temporary breathing time, capable of being employed in accomplishing those moral and intellectual improvements in all classes of the people, the very poorest included, which would render improbable any relapse into the overpeopled state. Whether this golden opportunity will be properly used, depends on the wisdom of our councils; and whatever depends on that is always in a high degree precarious. The grounds of hope are, that there has been no time in our history when mental progress has depended so little on governments, and so much on the general disposition of the people; none in which the spirit of improvement has extended to so many branches of human affairs at once, nor in which all kinds of suggestions tending to the public good, in every department, from the humblest physical to the highest moral or intellectual, were heard with so little prejudice, and had so good a chance of becoming known and being fairly considered.—MILL, *Political Economy.*

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IX.

Μετανισταμένῳ δὲ τῷ περιττεύοντι πλήθει συμβαίνει μηκέτι ἑκάστοτ' ἣν τύχῃ ἐξιέναι ἀλλὰ συνεχῶς ἀεὶ παροχετεύεσθαι· τούτου δὲ νῦν ἄρτι γενομένου, ἅμα πλούτου μᾶλλον ἐπιρρέοντος διὰ τὸ τὴν ἐμπορικὴν καθίστασθαι ἐπικοινωνίαν, οὕτως ἤδη ἐνδέχεται τοῖς πληθύουσιν ἡμῖν ἀναπνεῖν γε καὶ προθυμεῖσθαι ὅπως οἵ τε ἄλλοι ἅπαντες καὶ οἱ ἀπορώτατοι οὕτω πρὸς ἀρετήν τε καὶ ἐπιστήμην ἐπιδώσουσιν ὥστε μὴ κινδυνεύειν ἔτι πρὸς τὸ πολυανθρωπότεροι γίγνεσθαι ἀποκλίναι. τοῦ δὲ τοιούτῳ παραπεπτωκότι καιρῷ ἀποχρῆσθαι κύριοι ἡμεῖς ὀρθῶς καὶ μὴ συμβουλευόμενοι· τὸ δὲ τοιοῦτον πᾶν ἐπισφαλές. θαρραλέα μέντοι τάδε ἔχομεν, ὅτι νῦν ὡς οὐδεπώποτε πρότερον, πρῶτον μὲν τοῦ μᾶλλον παιδεύεσθαι τοὺς πολίτας αἰτιώτατοι οὐχ οἱ προεστῶτες ἀλλὰ τὸ πλῆθος ἐπὶ τοῖς τοιούτοις σπουδάζον, ἔπειτα περὶ τῶν ἀνθρωπίνων πλεῖστοι πλείστων ἅμα ὅπως ἐπιδώσει τὴν ἐπιμέλειαν ποιοῦνται, ὅσα τ' ἂν ἔχῃ τις πρὸς τὸ πᾶσι συμφέρον ὑφηγεῖσθαι, εἴτε τὰ περὶ τὰς ἀναγκαιοτάτας βίου χρείας εἴτε τὰ τῶν ἠθῶν τε καὶ διανοιῶν πολλῷ ὄντα σπουδαιότερα, εἴτε καὶ ἄλλο ὑτιοῦν, κοινῇ τά γε τοιαῦτα τῇ ἀκροάσει χρῆται, μέλλει δὲ ῥᾳδίως διαθρυλούμενα ἐκ τοῦ δικαίου ἐξετάζεσθαι.—S. H. B.

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X.

I tremble for the cause of liberty, from such an example to kings. I tremble for the cause of humanity, in the unpunished outrages of the most wicked of mankind. But there are some people of that low and degenerate fashion of mind, that they look up with a sort of complacent awe and admiration to kings, who know to keep firm in their seat, to hold a strict hand over their subjects, to assert their prerogative, and by the awakened vigilance of a severe despotism to guard against the very first approaches of freedom. Against such as these they never elevate their voice. Deserters from principle, listed with fortune, they never see any good in suffering virtue, nor any crime in prosperous usurpation.—E. BURKE.

XI.

His presence of mind did not desert him at this crisis. He called together his men, and, employing the tones of persuasion rather than authority, assured them that a survey of the ships showed that they were not fit for service. If he had ordered them to be destroyed, they should consider that his was the greatest sacrifice, for they were his property—all,

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X.

Καίτοι ἐκπέπληγμαι ἔγωγε οὐ μόνον ὑπὲρ τῆς ἐλευθερίας, ὡς τοιούτου τοῖς βασιλεῦσι παραδείγματος ὑπάρχοντος, ἀλλὰ καὶ ὑπὲρ ὅλων τῶν ἀνθρωπίνων, εἰ οἱ ἀνοσιώτατοι ὄντες καὶ τὰ μέγιστα πανουργήσαντες εἶτα μηδὲ δικὴν δώσουσιν. ἀλλ' ἔνιοι, οἶμαι, οὕτω ταπεινὸν καὶ μοχθηρὸν τὸ φρόνημα ἔχουσιν, ὥστε μετ' αἰδοῦς τινὸς ἀγαπῶντες τῶν τυράννων σέβεσθαι ὅσοι σφᾶς μὲν αὐτοὺς εὖ βεβαιοῦνται, τὰ δὲ τῶν ἀρχομένων μὴ ἀνιᾶσι, καὶ τοῖς γέρασιν ἀποχρῶνται, ἀγρύπνως δὲ προσεδρεύοντες τοῖς καιροῖς καὶ τοὺς σφετέρους πιέζοντες προκαταλαμβάνουσιν ὅπως εὐθὺς ὑποφανεῖσα ἡ ἐλευθερία καταπαυσθήσεται. τῶν δὲ τοιούτων ἐκεῖνοι οὐδὲ καταβοᾶν ἀξιοῦσιν· οἵτινες τὴν τῆς ἀρετῆς τάξιν ἀπολιπόντες πρὸς δὲ τὸ τῆς τυχῆς αὐτομολήσαντες τοῖς μὲν γενναίοις κακοπαθοῦσιν οὐδὲν ὑγιὲς ἐνεῖναι νομίζουσι, τοὺς δὲ μετ' εὐτυχίας πλεονεκτοῦντας οὐδ' ἀδικεῖν ἡγοῦνται.

S. H. B.

XI.

Ἀλλὰ γὰρ ἡ ἀγχίνοια οὐκ ἀπέλιπεν αὐτὸν καίπερ ἐπὶ μίας ῥοπῆς ἤδη ὄντα, συγκαλέσας δὲ τοὺς στρατιώτας πείθων μᾶλλον ἢ κελεύων ἰσχυρίζετο ὅτι τὰς ναῦς ἐξετάζοντι φανεραὶ ἦσαν οὐδὲν στέγουσαι. εἰ μέντοι αὐτὸς αἴτιος ἦν τοῦ διαφθείρεσθαι, δεῖν αὐτοὺς λογίζεσθαι τὴν πλείστην ζημίαν αὐτὸν ἂν ὀφλεῖν, πλὴν γὰρ τῶν νεῶν οὐδὲν δὴ κεκτῆσθαι. τοὺς δὲ στρατιώτας ἔφη τοὐναντίον

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indeed, he possessed in the world. The troops, on the other hand, would derive some great advantage from it by the addition of a hundred able-bodied recruits, before required to man the vessels. But even had the fleet been saved, it would have been of little service in the present expedition, since they would not need it if they succeeded, while they would be too far in the interior to profit by it if they failed. He besought them to turn their thoughts in another direction. To be thus calculating chances and means of escape was unworthy of brave souls. They had set their hands to the work; to look back as they advanced would be their ruin. They had only to resume their former confidence in themselves and their general, and success was certain.—PRESCOTT.

XII.

The Gauls gradually retreated upon their waggons, but always presenting their face to their opponents. The entrenchment which they had so hastily thrown up, and behind which they had so long defended themselves, was at last carried; but a vast body escaped from the field, one hundred and thirty thousand according to Cæsar's computation, and succeeded, by rapid marches northward, in reaching the borders of the Lingones in four days. The care of the wounded and the necessity of seeking provisions at Bibracte prevented Cæsar from pursuing them.

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μέγιστα ὠφεληθήσεσθαι, ἀνδρῶν ἄλλων ἑκατὸν καὶ τούτων οὐκ ἀδυνάτων βοηθούντων οἷς πρὶν ἀναγκαῖον ἦν πληροῦν τὰς ναῦς. ὅλως δὲ τὸ ναυτικὸν εἰ καὶ διεσώθη οὐκ ἂν χρήσιμον γενέσθαι, ἐν ταύτῃ τῇ στρατείᾳ, ἐπεὶ κατορθωσάντων μὲν οὐκ αὐτοῦ δεήσειν, σφαλέντων δὲ ἀνωτέρω ἔσεσθαι ἢ ὥστε βοήθειάν τινα παρέχειν. διὸ ἐδεήσατο αὐτῶν ἄλλο τι διανοεῖσθαι, οὐ γὰρ ἄξιον εἶναι ἀνδρῶν ἀγαθῶν οὕτω λογίζεσθαί τε καὶ μηχανᾶσθαι ὅπως ἀποφυγεῖν ἔσται, καὶ τὸ μὲν ἔργον ἅπαξ μεταχειρισαμένους οὐκ ἄνευ ὀλέθρου εἰς τὸ ὀπίσω βλέψειν, πιστεύσαντας δὲ ὥσπερ πρότερον σφίσι τε αὐτοῖς καὶ τῷ στρατηγῷ τὰ πλεῖστα εὐτυχήσειν.—W. D.

XII.

Οἱ δὲ Γαλάται κατ' ὀλίγον μὲν ἀεὶ δὲ τοὺς πολεμίους ἐναντίον βλέποντες ἐπὶ τῶν ἐπιχωρίων ἀμαξῶν ἀνεχώρησαν. καὶ τῆς μὲν τάφρου τῆς ἐξ ὑπογυίου ἐξειργασμένης ἐντὸς ἦς χρόνον ἤδη τοσοῦτον ἀμυνόμενοι ἀντεῖχον, τελευτῶντες ἐκράτησαν οἱ Ῥωμαῖοι· οὐ μὴν ἀλλὰ πάμπολλοι, εἰς τρισκαίδεκα μάλιστα μυριάδας κατά γε τὸν Καίσαρος λόγον, ἐκ τῆς μάχης ἐκφυγόντες, δρόμῳ δ' ἀεὶ πρὸς βορέαν συντείνοντες εἰς τὰ τῶν Λιγγόνων ὅρια τεταρταῖοι ἀφίκοντο. ὁ δὲ Καῖσαρ ἅμα μὲν τῶν τετραυματισμένων ἐπιμεληθεὶς ἅμα δ' ἀναγκασθεὶς ἐν τῇ Βιβράκτῃ τὰ ἐπιτήδεια πορίζεσθαι, εἴρχθη τοῦ μὴ κατὰ

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But his victory had been sufficiently decisive, and the loss of the vanquished was tremendous.—MERIVALE, *The Romans under the Empire*, vol. i. ch. vi.

XIII.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation; for sincerity is firm and substantial, and there is nothing hollow or unsound in it, and, because it is plain and open, fears no discovery; of which the crafty man is always in danger; and when he thinks he walks in the dark, all his pretences are so transparent, that he that runs may read them. He is the last man that finds himself to be found out; and whilst he takes it for granted that he makes fools of others, he renders himself ridiculous.

TILLOTSON.

XIV.

But say, gentlemen, what is this minister accused of? What crime is laid to his charge? For unless

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πόδας καταδιώκειν. ἦν μέντοι τὸ ἔργον τοῖς τε νικήσασι λαμπρότατον καὶ τοῖς διαφθαρεῖσιν ὀλεθριώτατον.

XIII.

Τὸ μὲν ἀληθὲς ἀεὶ αὐτῷ ξύμφωνον, οὐδενὸς προσδεόμενον ὥστε τὸ ἐλλιπὲς ἀναπληρῶσαι, ἀεὶ γὰρ πρόχειρον ὂν καὶ τοῖς ἄκροις χείλεσιν ἐφεζόμενον φθάνει διὰ τοῦ στόματος ἐξιόν. τὸ δὲ ψεῦδος ἐπαχθὲς, καὶ ὥσπερ ἐντεταμένην ἔχει τὴν ἀγχίνοιαν, ὥστε μίαν τινὰ ἀπάτην πολλαπλασίων δεῖσθαι βεβαιωσουσῶν. ὅμοιον γὰρ, ὥσπερ εἴ τις οἴκημα ἐπὶ θεμελίῳ μὴ ὑγιεῖ ἱδρύσας, δέον ἀεὶ ὑπερείδειν, πυλλῷ πλέον δαπαιήσει, ἢ εἰ κατ' ἀρχὰς μονίμῳ τε καὶ πιστῷ τῷ ἐρείσματι χρησάμενος εἶτ' ἐπὶ τούτῳ βέβαιόν τι ᾠκοδόμησεν. ἀσφαλὲς γὰρ τὸ ἁπλοῦν καὶ ἀκίνητον· οὐδ' ἐνυπάρχει οὔτε σαθρὸν οὐδὲν οὔτ' οὖν ὕπουλον· ἅτε δὲ διάδηλον ὂν καὶ φανερὸν τὴν φύσιν, οὐ φοβεῖται μὴ ἐπ' αὐτοφώρῳ ποτὲ ληφθῇ. τῷ δὲ τοιούτῳ ἔνοχος ἀεὶ ὁ πανοῦργος, ἐπειδὰν δ' αὐτὸς αὑτῷ καὶ μάλιστα λανθάνειν δοκῇ, πάντα τὰ μηχανήματα οὕτως ἐναργῆ ἐστὶν ὥστε τὸν τυχόντα ῥᾳδίως κατανοῆσαι. συνελόντι δ' εἰπεῖν, πάντων ὕστατος αὐτῷ σύνοιδεν ἁλοὺς, καὶ τοὺς πέλας δῆθεν φενακίζων ἔλαθεν ἄρα τοῖς ἄλλοις καταγέλαστος γενόμενος.

XIV.

Ἀλλὰ νὴ Δία τίνων ποτ' αἴτιος οὗτος, καὶ τί ἐστι τὸ ἀδίκημα ὃ κατηγορεῖται αὐτοῦ; ἐὰν γὰρ μηδὲν μήτε

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some misfortune is said to have happened, some crime to have been committed, no enquiry ought to be set on foot. Sir, the ill posture of our affairs both abroad and at home, the melancholy situation we are in, the distresses we are now reduced to, are sufficient causes for enquiry, even supposing he were accused of no particular crime or misconduct. The nation is bleeding, perhaps expiring. The balance of power has received a deadly blow. Shall we acknowledge this to be the case, and shall we not enquire whether it has happened by mischance or by the misconduct, perhaps the malice prepense, of our minister here at home? Before the treaty of Utrecht, it was the general opinion that in a few years of peace we should be able to pay off most of our debts. We have now been very near thirty years in profound peace; at least we have never been engaged in any war but what we unnecessarily brought on ourselves; and yet our debts are nearly as great as they were when that treaty was concluded. Is not this a misfortune, and shall we make no enquiry how this misfortune has happened?—LORD CHATHAM.

XV.

We may observe much the same difference between wisdom and cunning, both as to the objects they propose and to the means they employ, as we observe between the visual powers of different men. One sees distinctly the objects that are near to him, their

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ἀτυχηθῆναι μήτε ἀδικηθῆναι δοκῇ, οὐδὲ τὴν ἐξέτασιν δεῖ ποιεῖσθαι. καίτοι τά τε ἔξωθεν καὶ τὰ οἴκοθεν μοχθηρῶς διακείμενα, καὶ τὰ πράγματα ἡμῖν εἰς πᾶν ἤδη προεληλυθότα ἀπορίας καὶ ταλαιπωρίας, πῶς οὐκ αὐτὰ καθ' αὑτὰ ἐπὶ τὰς εὐθύνας προάγει, κἂν μηδὲν αὐτῷ μήτ' ἀδίκημα μήθ' ἁμάρτημα ἄντικρυς οὕτωσὶ ἐγκαλῆται; ἢ μὲν γὰρ πόλις ἡμῶν ἀπόλλυται καὶ ἤδη ἂν εἴη, εἰ τύχοι, ἀπολωλυῖα, τὸ δὲ τοῦ σύμπαντος ἰσόρροπον πᾶν διέφθαρται. καὶ ταῦθ' οὕτως ἔχειν ὁμολογοῦντες εἶτ' οὐκ οἰόμεθα δεῖν ἐξετάσαι πότερον αἰτία ἡ τύχη ἢ καὶ αὐτὸς ὁ προεστὼς ἡμῶν κακῶς πολιτευόμενος ἴσως δὲ καὶ ἐπιβουλεύων; σκέψασθε γάρ· τότε μὲν πρὸ τοῦ τὰς πρὸς τοὺς Γαλάτας γενέσθαι σπονδὰς οὐδεὶς ὅστις οὐ προσεδόκα ὡς δι' ὀλίγου οἱοί τ' ἐσοίμεθα εἰρηνεύοντες τῶν κοινῇ ὠφειλημένων τὰ πλεῖστα διαλῦσαι. νῦν δὲ ὅσον οὐ τριακοστὸν ἤδη ἔτος συνεχῶς εἰρηνεύοντες διατελοῦμεν (τοὺς γὰρ πολέμους παραλείπω οὓς γ' αὐθαιρέτους ἡμῖν ἐπηγαγόμεθα), τὰ μέν γε οἰ ὀφειλήματα σχεδὸν οὐδ' ἐλάττονα γέγονεν. καὶ ταῦθ' ὅτι μὲν κακῶς συμβέβηκε, δῆλον· ὅθεν δὲ συμβέβηκε πῶς οὐ μέλλομεν ἐξετάσαι;

S. H. B.

XV.

Ὅπερ δὲ πρὸς τὸ ὁρᾶν ἕτεροι ἑτέρων διαφέρουσι σχεδὸν κατὰ τοῦτο διήρηνται ἥ τε σοφία καὶ ἡ δεινότης, οὔτε ἀποσκοποῦσαι πρὸς τὸ αὐτὸ οὔτε τοῖς αὐτοῖς χρώμεναι. ὁ μὲν γὰρ τὰ ἐγγὺς καθορᾷ πῶς τε ἔχει αὐτὰ πρὸς ἄλληλα καὶ ποῖ τό γε παραυτίκα τείνει· καὶ τῷ μὴ

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immediate relations, and their direct tendencies: and a sight like this serves well enough the purpose of those who concern themselves no further. The cunning minister is one of those: he neither sees, nor is concerned to see, any further than his personal interests, and the support of his administration, require. If such a man overcomes any actual difficulty, avoids any immediate distress, or, without doing either of these effectually, gains a little time, by all the low artifice which cunning is ready to suggest and baseness of mind to employ, he triumphs, and is flattered by his mercenary train, on the great event; which amounts often to no more than this, that he got into distress by one series of faults, and out of it by another. The wise minister sees, and is concerned to see further, because government has a further concern: he sees the objects that are distant as well as those that are near, and all their remote relations, and even their indirect tendencies. He thinks of fame as well as of applause, and prefers that, which to be enjoyed must be given, to that which may be bought. He considers his administration as a single day in the great year of government; but as a day that is affected by those which went before, and that must affect those which are to follow.—BOLINGBROKE.

XVI.

In that great war carried on for near eighteen years, Government spared no pains to satisfy the

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περὶ τῶν πορρωτέρω σπουδάζοντι ἐξαρκεῖ βραχύ τι ὡσαύτως ὁρᾶν. τοιοῦτος δέ τις ὁ μὲν δεινὸς πολιτευόμενος, ὅστις περαιτέρω οὔθ' ὁρᾷ οὔτε σπουδάζει ὁρᾶν ἢ κατὰ τὴν τῶν ἰδίᾳ συμφερόντων χρείαν καὶ ὅπως αὐτὸς διατελεῖ πολιτευόμενος. οὗτος δ' ἐὰν ἀπορήσας τι κατορθώσῃ ἢ τῶν ἐν τῷ παραχρῆμα ἐνοχλούντων τι ἀποφύγῃ ἢ καὶ τούτων μηδέτερον ἱκανῶς, ἀλλὰ διακρούσηταί τι ἀπατῶν ὅσ' ἂν εὐχερῶς δεινὸς μὲν ὢν ἐπινοῇ ταπεινόφρων δὲ ἔργῳ ἐπιτελῇ, ἐπὶ τούτοις γε παιωνίζει, ὑπὸ δὲ τῶν μισθαρνούντων κολακεύεται ὡς ὑπερήφανόν τι διαπραξάμενος· τὸ δὲ, ὡς εἰκὸς, τὰ μὲν ἐξαμαρτάνων περιέπεσεν ἀπορίαις, τὰ δ' αὖ καὶ ἀπηλλάχθη. ὁ μέντοι σοφὸς πολιτευόμενος περαιτέρω ὁρᾷ τε καὶ σπουδάζει ὁρᾶν, διὰ τὸ τῷ πολιτεύεσθαι δεῖν προσεῖναι τὴν τοιαύτην ἐπιμέλειαν· τὰ γὰρ πόρρωθεν ἀλλ' οὐ τὰ ἐγγύθεν μόνον καθορᾷ, πῶς πρὸς τὰ ἄλλα ἔχει εἰς σύνοψιν ἀγόμενα καὶ ποῖ τελευτῶντά γε συντείνει. τὴν δὲ δόξαν οὐ μόνον τὴν νῦν ἀλλὰ καὶ τὴν ἔπειτα θεώμενος, τὸ δωρητὸν καὶ τῷ ὄντι ἀπόλαυσιν ἔχον τοῦ ὠνητοῦ προτιμᾷ· δοκεῖ δ' αὐτῷ ὁ χρόνος ὅσον αὐτὸς πολιτεύεται ὡς πρός γε τὸν ἅπαντα ὃν μέλλει τις πολιτεύσεσθαι βραχύτατον μέν τι εἶναι κεχωρισμένον δ' οὔ, ὡς τῶν μὲν προγεγονότων ἐγγυτάτω ἐχόμενος, τῶν δὲ γενησομένων κύριος ὑπάρχων.

S. H. B.

XVI.

Τοῦ γὰρ πόλεμου ἐκείνου τοῦ μεγάλου ὀκτωκαίδεκα μάλιστα ἔτη πολεμουμένου, τίν' οὐ λίθον ὡς εἰπεῖν ἐκίνησαν

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nation that, though they were animated by a desire of glory, glory was not their ultimate object; but that everything dear to them in religion, in law, in liberty, everything which, as freemen, as Englishmen, and as citizens, they had at heart, was then at stake. This was to know the true art of gaining the affections and confidence of an high-minded people. This was to understand human nature. A danger to avert a danger—a present inconvenience and suffering to prevent a foreseen future and a worse calamity—these are the motives that belong to an animal, who, in his constitution, is at once adventurous and provident, circumspect and daring: whom his Creator has made, as the poet says, 'of large discourse, looking before and after.' But never can a vehement and sustained spirit of fortitude be kindled in a people by a war of calculation. It has nothing that can keep the mind erect under the gusts of adversity. Even where men are willing, as sometimes they are, to barter their blood for lucre, to hazard their safety for the gratification of their avarice, the passion which animates them to that sort of conflict, like all the short-sighted passions, must see its objects distinct and near at hand.—E. BURKE, *Letters on a Regicide Peace.*

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οἱ ἐν τέλει ὄντες, ἵνα φανερὰ εἴησαν πᾶσι τοῖς πολίταις, εἰ καὶ δόξης ἐπεθύμουν, ἑτέρου τινὸς ἢ δόξης ὡς τοῦ τέλους τοῦ τελειοτάτου ἐφιέμενοι; μᾶλλον δ' ὑπὲρ ἁπάντων δὴ ὧν ἂν ἄνδρες Βρεττανοὶ τῆς τε ἐλευθερίας καὶ τῆς πολιτείας μετέχοντες περὶ πλείστου ποιήσαιντο κεῖσθαι τὸν ἀγῶνα. τοῦτο δὲ δρῶντες ἐδήλωσαν ἐπιστάμενοι μὲν ὅτῳ τρόπῳ χρὴ φιλοτίμους ἄνδρας ἀναπείθεσθαί τε καὶ εἰς εὔνοιαν ἐπάγεσθαι, ἐπιστάμενοι δὲ τὴν ἀνθρωπίνην φύσιν οἵα κατέστη· καὶ γὰρ τὸ κίνδυνον ἀναρρίπτοντα ἕτερόν τινα κίνδυνον ἀποτρέψαι καὶ παρόντα πόνον καὶ ὄχλον ὑφιστάμενον προῦπτόν τι κακὸν καὶ ὀλεθριώτερον κωλῦσαι, ταῦτ' ἔστιν ὧν ἕνεκα πράττει τὸ ποικίλον ἐκεῖνο καὶ πολύτροπον ζῶον ὁ ἄνθρωπος, τοιοῦτος ὢν τὴν φύσιν οἷος προνοῆσαί τε ἅμα, καὶ ἔργῳ ἐγχειρῆσαι, τολμῆσαί τε καὶ περισκέψασθαι, κατὰ δὲ τὸν ποιητὴν ὑπὸ τοῦ Δημιουργοῦ θαυμασίως ὡς συγκείμενος,

ὅς τε λόγου μετέχων πρόσσω βλέπει ἢ καὶ ὀπίσσω.

ἀλλ' οὐδαμοῦ γῆς τό τε σφοδρὸν καὶ τὸ ἀιδρεῖον καὶ τὸ ἀμετάστατον οὐδέποτε δύναιτ' ἂν ἀναζωπυρῆσαι πόλεμος χρηματιστικός. πολλοῦ γε καὶ δεῖ· οὐδὲ γὰρ ἔνεστιν οὐδὲν τὴν διάνοιαν ἐπανορθώσον ἐπιπνευσάσης ποθὲν τῆς δυστυχίας. εἰ γὰρ οἱ ἄνθρωποι ἔσθ' ὅτε βούλονται τῆς μὲν ψυχῆς κέρδος ἀνταλλάττεσθαι τὰ δὲ σώματα ὑπὲρ τῆς ἰδίας πλεονεξίας παραβάλλεσθαι, τῇ δ' οὖν ὁρμῇ ἥτις ἂν εἰς τοιαύτην τινὰ ἅμιλλαν ἐποτρύνειεν, ὥσπερ καὶ ταῖς ἄλλαις ἐπιθυμίαις ταῖς τὰ ἐν ποσὶ μόνον σκοπουμέναις, ἐναργὲς καὶ ὅσον οὐ παρὸν κατιδεῖν ἀνάγκη τὸ τέλος.

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XVII.

But youth, sir, is not my only crime. I have been accused of acting a theatrical part. A theatrical part may either imply some peculiarities of gesture, or a dissimulation of my real sentiments, and an adoption of the opinions and language of another man. In the first sense, sir, the charge is too trifling to be repeated, and deserves only to be mentioned that it may be despised. I am at liberty, like every other man, to use my own language; and though perhaps I may have more ambition to please this gentleman, I shall not lay myself under any restraint, nor very solicitously copy his diction or his mien, however matured by age or modelled by experience. But if any man shall, by charging me with theatrical behaviour, imply that I utter any sentiments but my own, I shall treat him as a calumniator and a villain; nor shall any protection shield him from the treatment he deserves. I shall on such an occasion, without scruple, trample upon all those forms with which wealth and dignity intrench themselves; nor shall anything but age restrain my resentment: age, which always brings one privilege, that of being insolent and supercilious without punishment.—LORD CHATHAM.

XVIII.

Let us suppose that certain aërial voyagers, finding this planet to be nothing but a howling wilderness,

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XVII.

Ἀλλ' οὐ μόνον ἀδικῶ νεανισκος ὢν, ὦ ἄνδρες Ἀθηναῖοι, ἀλλὰ καὶ τοῦτό μου κατηγορεῖ ὅτι ὑποκρίνομαι. τὸ δ' ὑποκρίνεσθαι διττῶς λέγεται. ἢ γὰρ ὡς σχήματά τις ἔχει ἴδια ἄττα καὶ περιττὰ ἢ ὡς ἃ φρονεῖ τῷ γε ὄντι ἐπικρυψάμενος ἑτέρου τινὸς γνώμας τε καὶ ῥήματα προσποιεῖται. τὸ μὲν οὖν μάταιόν τι ὂν οὐδὲ καὶ λόγου ἄξιον ἀτεχνῶς εὐκαταφρόνητον ἡγούμενος ἐάσω. δικαιός εἰμι δήπου ἐγὼ ὥσπερ καί τις ἄλλος τῇ ἐμαυτοῦ λέξει χρῆσθαι ὁποίᾳ δήποτε οὔσῃ· καὶ τυχὸν μὲν μᾶλλόν τί ποτε σπουδάζοιμ' ἂν τούτῳ πρὸς ἡδονὴν λέγειν, ἀλλὰ μὰ Δί' οὐκ ἀξιῶ τῷ γε τοιούτῳ μετριάζειν οὐδὲ τὰ ῥήματα καὶ τὰ σχήματα πάνυ ἐπιμελῶς μιμεῖσθαι καίπερ ἀμήχανον δὴ ὅσον ὑπὸ χρόνου καὶ ἐμπειρίας πεπλασμένα καὶ ἀπηκριβωμένα. εἰ δέ τις τὸ ὑποκρίνεσθαι ἐγκαλέσας τόδε λέγειν βουλήσεται ὡς δὴ τἀλλότρια κοὐκ οἰκεῖα δημηγορῶ, τούτῳ γε εὐθὺς χρήσομαι ὡς πονηρῷ ἀνδρὶ καὶ συκοφάντῃ, οὐδ' ἔστιν ἐφ' ὅτῳ θρασυνόμενος τὴν ἀξίαν οὐκ ἀποδώσει τιμωρίαν. τότε μὲν δὴ ἐκεῖνα τὰ καθεστῶτα σἵαπερ οἵ τε πλούσιοι καὶ οἱ εὐγενεῖς τῶν πολιτῶν προβαλόμενοι σεμνύνονται πάντα ἐνὶ λόγῳ θαρρήσας καταπατήσω, οὐδενὸς πλὴν ἄρ' ἐὰν γέρων τις ᾖ ἀφεξόμενος, ὡς μόνῳ γε τῷ τηλικούτῳ ἐξαίρετον ὂν ὑβριστικῶς λέξαντι καὶ ὑπεροπτικῶς εἶτ' ἀζημίῳ ἀπαλλάττειν.—H. B.

XVIII.

Θῶμεν οὖν, εἰ βούλει, ἄνδρας τινὰς ὁποίους δήποτε ἀέριόν τινα ναυτιλίαν ναυτιλλομένους, ἐπειδὴ τήνδε τὴν

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inhabited by us poor savages and wild beasts, shall take formal possession of it, in the name of his most gracious and philosophic excellency, the man in the moon. Finding, however, that their numbers are incompetent to hold it in complete subjection, on account of the ferocious barbarity of its inhabitants, they shall take five of our kings as hostages, and, returning to their native planet, shall carry them to court as the Indian chiefs were led about as spectacles in the courts of Europe. Then making such obeisance as the etiquette of the court requires, they shall address the puissant man in the moon in the following terms:—'Most serene and mighty potentate, whose dominions extend as far as eye can reach, who ridest on the Great Bear, usest the sun for a looking-glass, and maintainest unrivalled control over tides, madmen, and sea-crabs: we, thy liege subjects, have just returned from a voyage of discovery, in the course of which we have landed and taken possession of that obscure little dirty planet which thou beholdest rolling at a distance. The five uncouth monsters, which we have brought into this august presence, were once very important chiefs among their fellow-savages, who are a race of beings totally destitute of the common attributes of humanity; and differing in everything from the inhabitants of the moon, inasmuch as they carry their heads upon their shoulders, instead of under their arms, have two eyes instead of one, are utterly destitute of tails, and of a

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γῆν ἐρημίαν δὴ οὖσαν ὑπερφυεστάτην μάθοιεν ὑφ' ἡμῶν τῶν κακοδαιμόνων ἀγρίως καὶ θηριωδῶς οἰκουμένην, οὕτω δὴ πάνυ σεμνῶς ἐπιλαβέσθαι αὐτῆς ὑπὲρ ἐκείνου τοῦ περιβοήτου μετεωροσοφιστοῦ τοῦ τῶν Σεληνιτῶν βασιλέως. ἀσθενεστέρους δὲ ὄντας τὸ πλῆθος ἢ ὥστε παντελῶς αὐτὴν ὑποχείριον ποιεῖσθαι διὰ τὴν ὠμότητα τῶν ἐνοικούντων, οὐ πολλῷ ὕστερον οἴκαδε ἀπελθεῖν πέντε τῶν βασιλέων ὁμήρους λαβόντας καὶ τούτους ἄγειν παρὰ τὸν βασιλέα ὥσπερ ἐκεῖνοι οἱ Ἰνδοὶ παρὰ τοὺς βασιλέας τοὺς κατ' Εὐρώπην κύκλῳ περιαγόμενοι ἐπεδείκνυντο. ἔπειτα δὲ, οἷα δὴ ἐκεῖ νομίζεται προσκυνήσαντας τὸν μέγαν βασιλέα προσειπεῖν τοιάδε που λέγοντας· ὦ βασιλεῦ βασιλέων μέγιστε πάντων καὶ κράτιστε, ὃς οὐδενὸς ὅτου οὐκ ἄρχεις ἐφ' ὅσον ἡ ὄψις ἐφικνεῖται, ὁ τὴν μὲν ἄρκτον ἱππαζόμενος, τῷ δὲ ἡλίῳ χρώμενος ὡς κατόπτρῳ, ῥαχίας δὲ ἅμα καὶ ἀνδρῶν παραφρονούντων καὶ δὴ καὶ καρκίνων αὐτοκράτωρ δεσπόζων, ἡμεῖς οἵδε οἱ τῶν σῶν σκήπτρων ὑπήκοοι ἄρτι νῦν ἥκομεν ἀπὸ ναυτιλίας τινὸς εἰς ζήτησιν γεγενημένης, δι' ἣν ἐκεινουὶ τοῦ φαύλου καὶ ἀτεχνῶς καταγελάστου πλάνητος ὂν πόρρω πάνυ ὁρᾷς ἄνω κάτω κυλινδούμενον ἀποβάντες ἐπιλαβόμεθα. τάδε μὲν δὴ τὰ πέντε θρέμματα τὰ ἀλλόκοτα ἃ παρὰ σὲ τὸν τοιοῦτον τοιαῦτα ὄντα τυγχάνομεν εἰσαγαγόντες βασιλεῖς δὴ ἦν τινὲς τὸ πρόσθεν παρὰ τοῖς ἄλλοις θηρίοις μάλιστα δυνάμενοι· ἐκείνοις δ' οὖν τῆς ἀνθρωπίνης φύσεως οὐδέν τι μέτεστιν οὐδαμοῦ, ἀλλὰ κατὰ πάντα τῶν Σεληνιτῶν διαφέρουσι. τὰς μὲν γὰρ κεφαλὰς ἐπὶ τοῖς ὤμοις οὐδ' ὑπὸ τῶν μασχαλῶν φοροῦσι, ὀφθαλμοὺς δὲ δύο ἀνθ' ἑνὸς κέκτηνται, οὐρῶν δὲ παντάπασιν

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variety of unseemly complexions, particularly of a horrible whiteness instead of pea-green.'

WASHINGTON IRVING.

XIX.

Poets have lived so in times when true nobleness was better reverenced; and so should they ever live. Sufficiently provided for within, they had need of little from without; the gift of communicating lofty emotions and glorious images to men, in melodies and words that charmed the ear, and fixed themselves inseparably on whatever objects they referred to, of old enraptured the world, and served the gifted as a rich inheritance. At the courts of kings, at the tables of the great, beneath the windows of the fair, the sound of them was heard, while the ear and the soul were shut for all beside; and men felt as we do when delight comes over us, and we stop with rapture, if among the dingles we are crossing the voice of the nightingale starts out touching and strong. They found a home in every habitation of the world, and the lowliness of their condition but exalted them the more. The hero listened to their songs; and the conqueror of the earth did reverence to a poet, for he felt that, without poets, his own wild and vast exist-

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ἐνδεεῖς πεφύκασιν, ἔτι δὲ καὶ τὰς χροίας παντοδαπὰς ἔχουσι καὶ κομιδῇ ἀσχήμονας, τάς τε ἄλλας καὶ λευκότητά τινα ἀποπωτάτην ἀντὶ [1]βατραχείου.—H. B.

[1] βαπτόμενος βατραχείοις. Ar. *Eq.* 523.

XIX.

Ἀλλὰ μὴν τοιοῦτόν γε βίον τότε διῆγον οἱ ποιηταὶ ὅτε τὸ ἀληθῶς γενναῖον μᾶλλον κατ' ἀξίαν ἐτιμᾶτο τοιοῦτον δὲ καὶ ἀεὶ διάγειν ὀφείλουσιν. οἴκοθεν μὲν γὰρ αὐτάρκεις ὄντες τῶν ἀλλοτρίων ἤ τι ἢ οὐδὲν ἐδέοντο· ὅστις γὰρ τοσαύτης δυνάμεως μετέλαβεν ὥστε μεγάλα φρονήματα φαντασίας τε καλλίστας διὰ μελῶν καὶ ῥημάτων τούς τε ἀκροωμένους τερπόντων καὶ τοῖς ἀεὶ ὑμνουμένοις ἀδιαλύτως προσκολλωμένων τοῖς ἀνθρώποις ἀνακοινοῦσθαι, οὗτος τοὺς ἑτέρους θαυμάσιον ὅσον κατακηλῶν ὥσπερ κτήματός τινος ἀφθόνου αὐτὸς ἀπέλαυε. τούτων δὲ τὰς φωνὰς εἴτε παρὰ τοῖς βασιλεῦσιν εἴ τε τῶν δυνατῶν ἐν τοῖς δείπνοις εἴτε περὶ τὰς θύρας τῶν ἐρασμίων γυναικῶν οὐδεὶς ὅστις οὐκ ἀσμένως ἤκουε, τοῖς τε ὡσὶν ἅμα καὶ τῇ ψυχῇ τἄλλα πάντα χαίρειν προσαγορεύων. τοιοῦτον δέ τι ἔπασχον οἷον, ἡμῖν γε εἴ ποτε νάπην τινὰ διαβαίνουσι λαμπρόν τι καὶ ἐλεεινὸν ἐξέρριψεν ἀηδὼν ἡδονῆς θεσπεσίας παραγιγνομένης ἐπισχόντες δὴ τερπόμεθα. καὶ δὴ καὶ πανταχοῦ ὑπὸ πάντων ἐξενίζοντο, ὅσῳ δὲ ταπεινότεροι ἐτύγχανον ὄντες τὴν ἀξίωσιν τοσούτῳ μείζονες ἤροντο. τῶν δὲ ᾠδῶν ἐπήκουεν ὁ κατὰ πόλεμον

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ence would pass away like a whirlwind and be forgotten for ever.—CARLYLE.

XX.

Sweet funeral bells from some incalculable distance, wailing over the dead that die before the dawn, awakened me as I slept in a boat moored to some familiar shore. The morning twilight even then was breaking; and by the dusky revelations which it spread, I saw a girl, adorned with a garland of white roses about her head for some great festival, running along the solitary strand in extremity of haste. Her running was the running of panic; and often she looked back as to some dreadful enemy in the rear. But when I leaped ashore, and followed on her steps to warn her of a peril in front, alas! from me she fled as from another peril, and vainly I shouted to her of quicksands that lay ahead. Faster and faster she ran; round a promontory of rocks she wheeled out of sight; in an instant I also wheeled round it, but only to see the treacherous sands gathering above her head. Already her person was buried; only the fair young head and the diadem of white roses around it were still visible to the pitying heavens; and last of

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ἀριστεύσας· ὁ δὲ καὶ πᾶσαν τὴν γῆν καταστρεψάμενος ἐθαύμαζε τὸν ποιητὴν, ἅτε εὖ ἐπιστάμενος ὅτι ἐκείνου μὴ ξυμπράττοντος ὅσον αὐτὸς ἀγρίως καὶ ὑπερφυῶς ἐβίωσε θυέλλης δίκην οἰχόμενον εἰς τὸν ἅπαντα χρόνον ἐξίτηλον ἂν γένοιτο.—H. B.

XX.

Μετὰ δὲ ταῦτα ἔδοξα ἐν πλοιαρίῳ καθεύδων πρὸς ἀκτήν τινα μάλ' εὔγνωστον ὡρμισμένῳ, ὑπὸ θρήνου τινὸς καλλίστου τοὺς πρὸ τῆς ἕω δὴ ἀώρους ἀποθανόντας ὀδυρομένου ἀμήχανον ὡς πόρρωθεν ἠχοῦντος ἐξ ὕπνου ἐγρηγορέναι, τῆς δὲ ἡμέρας ἤδη διαλαμπούσης ἦν ἰδεῖν ὅσον γε διὰ τοῦ κνέφους κόρην τινὰ στεφάνῳ λευκῶν ῥόδων ὥσπερ εἰς πανήγυριν ἀναδεδεμένην κατὰ τὸν αἰγιαλὸν ἔρημον ὄντα ὡς τάχιστα θέουσαν. θέουσα δ' οὖν παντελῶς μὲν ἐκπεπληγμένη ἐᾠκει πολλάκις δὲ ἀπέβλεπεν εἰς τοὐπίσω ὥσπερ ἐχθροῦ τινὸς φοβερωτάτου καταδιώκοντος. καὶ ἐγὼ μὲν πρὸς τὴν γῆν ἐκπηδήσας ὄπισθεν εἱπόμην εἴ πως φράσαιμι τὸν κίνδυνον ὃς ἔτυχεν ἔμπροσθε κείμενος, ἡ δὲ πάνυ δυστυχὴς ἅτε ἐμὲ καὶ αὐτὸν κίνδυνόν τινα ἡγουμένη οὐδὲν ἧττον ἐφέρετο δραπετεύουσα οὐδ' ἤθελε πολλὰ περὶ τῆς σύρτεως βοῶντος ἐντρέπεσθαι. οὕτω δὴ ἔτι δεινότερον πετομένη ᾤχετο ἐξ ὀφθαλμῶν ἀκρωτήριόν τι περικάμψασα, ἐγὼ δὲ κατὰ πόδας ἐπειγόμενος ὑστερήσας ὅμως οὐδὲν ἧττον τὴν ψάμμον τὴν δολερὰν ἐθεώρησα ὑπὲρ τῆς κεφαλῆς ξυναγομένην. τοῦ δὲ σώματος ἤδη κατακεκρυμμένου ἡ μὲν κεφαλὴ ἡ ὡραία τό

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all was visible one white marble arm. I saw by the early twilight this fair young head, as it was sinking down to darkness—saw this marble arm, as it rose above her head and her treacherous grave, tossing, faltering, rising, clutching, as at some false deceiving hand stretched out from the clouds—saw this marble arm uttering her dying hope, and then uttering her dying despair. The head, the diadem, the arm—these had all sunk; at last over these also the cruel quicksand had closed; and no memorial of the fair girl, except my own solitary tears, and the funeral bells from the desert seas, that, rising again more softly, sang a requiem over the grave of the buried child, and over her blighted dawn.—DE QUINCEY.

XXI.

And so she lay, with the soft night air breathing on her while she glided on the water and watched the deepening quiet of the sky. She was alone now: she had freed herself from all claims, she had freed herself even from that burden of choice which presses with heavier and heavier weight when claims have loosed their guiding hold.

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τε στεφάνωμα τὸ περικείμενον βραχύν τινα χρόνον ἔτι φανερὰ ἦν τῷ οὐρανῷ ἐλεεινῶς πως καθορᾶν δοκοῦντι, τελευτῶν δὲ βραχίων εἷς μόνος ὑπερεῖχε μαρμάρου λευκότερος. εἶδον δη ὡς κατὰ βαθὺν ὄρθρον τὴν κεφαλὴν ἐκείνην θαυμασίαν οὖσαν τὸ κάλλος ἐς Ἅιδου καταδυομένην, εἶδον δὲ καὶ τὸν βραχίονα ὑπὲρ τῆς κεφαλῆς τῷ βαράθρῳ ἀφανιζομένης τοτὲ μὲν ἐπαιρόμενον καὶ αἰωρούμενον τοτὲ δ' αὖ ἀναπίπτοντα καὶ ματαίως ὀρεγόμενον ὥσπερ χειρός τινος ἀπατηλῆς ἐκ τῶν νεφελῶν προτεινομένης, ἀπόνοιαν ἐξ ἐλπίδος πανυστάτην πανυστάτης τρόπῳ τινὶ οἰκτροτάτῳ ἀποφαινόμενον. τέλος δ' οὖν ἥ τε κεφαλὴ αὐτῷ στεφάνῳ καὶ ὁ βραχίων κατῴχοντο ἀνηλεῶς ξυγκλειομένης τῆς σύρτεως, τῆς δὲ παρθένου τῆς παγκάλης μνημεῖον κατὰ τὴν ἄνω γῆν οὐδὲ ἓν ὑπελείπετο πλήν γ' ὅσον ἔγωγε πρὸς ἐμαυτὸν ἐδάκρυον, ἥ τε θρηνωδία ἐκείνη ἡ ἀπὸ τῆς ἐρήμου θαλάττης ἥπερ αὖθις ἠρεμαίτερον ἐντειναμένη τὴν ἁρμονίαν τὴν παῖδα τὴν ἐν βίου προτελείοις ἀπολομένην ἐπιτάφιόν τι μέλος ὠλοφύρετο.

H. B.

XXI.

οὕτω δὴ κειμένη ἐφέρετο ὑπὲρ τῆς θαλάττης, τῆς μὲν αὔρας τῆς νυκτερινῆς πάνυ μαλθακῶς ἐπιπνεούσης τοῦ δὲ οὐρανοῦ ἀναβλεπούσῃ νηνεμίαν τινὰ θεσπεσίαν ἐνδυομένου. ξυνῄδει δέ γε ἑαυτῇ ὡς ἀληθῶς ἤδη ποτὲ μεμονωμένῃ—τὸ μὲν γὰρ ἔτυχε τοῦ προσήκοντος τὸ πᾶν ἀποστᾶσα, τὸ δὲ καὶ ἐπαύσατό τι πρό τινος αἱρουμένη, ὅπερ δὴ ἀεὶ μυρίῳ βαρύτερον γίγνεται ὅταν τις ἐκείνου

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Had she found anything like the dream of her girlhood? No. Memories hung upon her like the weight of broken wings that could never be lifted—memories of human sympathy which even in its pains leaves a thirst that the Great Mother has no milk to still. Romola felt orphaned in those wide spaces of sea and sky. She read no message of love for her in that far-off symbolic writing of the heavens, and with a great sob she wished that she might be gliding into death.

She drew the cowl over her head again and covered her face, choosing darkness rather than the light of the stars, which seemed to her like the hard light of eyes that looked at her without seeing her. Presently she felt that she was in the grave, but not resting there: she was touching the hands of the beloved dead beside her, and trying to wake them.

GEORGE ELIOT, *Romola*, ch. lxi.

XXII.

'True,' replied Hermann; 'you have judged correctly. But this is exactly a proof of what I myself said, that the substratum of character is good, ex-

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ἀπηλλαγμένος ὥσπερ τὸν ἡγέμονα τοῦ βίου ἀποβάλῃ. τί γάρ; μῶν ἐκείνων τι ὕπαρ ἐφεῦρεν ὧν ἔτι παρθένος οὖσα ὠνειροπόλησεν ἐν τῇ γνώμῃ; οὐ ταῦτά γ' ἀλλὰ μνήμαις τῆς πάλαι φιλότητος τῆς ἀνθρωπίνης παντοίαις ἐβαρύνετο ὥσπερ πτέρυξιν ἐκ τραύματος ἀμηχάνως κατακεκρεμαμέναις, ταύτης γὰρ τῷ καὶ πάνυ πικρῶς γευσαμένῳ τοιαύτη τις δίψα ὑπολείπεται οἵαν ἥ γε μεγάλη μήτηρ οὐχ οἵα τέ ἐστιν οὐδαμῶς θηλάζουσα δὴ ἀναπληρῶσαι· τοῦ δ' αἰθέρος οὖν καὶ τῆς θαλάττης τὰς πλάκας πανταχοῦ περιτεινομένας θεωμένη ἐνόμιζεν ἡ δυστυχὴς ἤδη ἁπάντων ὀρφανεύεσθαι· τέλος δὲ, ὅσων γὰρ ὁ οὐρανὸς πόρρωθεν ἐσήμαινεν ὡς ἐν εἰκόνι ἐγγεγραμμένων οὐδὲν εἶχε φιλικὸν πρὸς τὰ ἑαυτῆς κατανοῆσαι, δεινὸν στενάξασα ηὔξατο ἐς Ἅιδου καταφέρεσθαι. καὶ ἔπειτα δὴ ἐγκαλυψαμένη ἀπεκρύψατο τὴν ὄψιν, ἅτε σκότον μᾶλλον τῶν ἀστέρων προαιρουμένη. οὗτοι γὰρ σκυθρωπῶν δίκην ὀμμάτων προσβλέπειν μέν πως ἀεὶ οὐδ' ὁρᾶν ἐφαίνοντο. μετὰ δὲ ταῦτα ἔδοξεν ἐν τάφοις οὖσα ὅμως οὐχ ἡσυχάζειν, ἀλλὰ τῶν φιλτάτων τῶν ἐκεῖ παρακειμένων ἅπτεσθαι τῶν δεξιῶν ὡς ἀνεγείρειν πειρωμένη.—H. B.

XXII.

ὀρθότατα γὰρ ἔγνωκας, ἔφη ὁ Ἀδείμαντος, τοῦτο δ' οὐδὲν ἀλλ' ἢ τεκμήριον οὗ καὶ αὐτὸς ἄρτι ἔλεγον. τὸ μὲν γὰρ ἦθος τὸ ὑποκείμενον ἀγαθὸν ὑπάρχει, θαυμασίως

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cellent indeed, only in nineteen cases out of twenty nothing is built on it, because the surroundings furnish nothing wherewith to build. Narrow interests, petty aims, unsettled habits, discomfort, want, may not absolutely destroy a superior nature: but they warp it, cramp it, thwart it, till it becomes a mere possibility of unfulfilled promise, a stunted and fruitless growth. Education, order, and comfort are, I see, not less necessary to the development of man, than air, water, and sunlight are to that of a plant. Some indeed struggle through and flourish after a fashion: some higher-natured than ordinary, and favoured by outer circumstances, attain perfection: but not many. Of these was my poor brother Moharib; whose faculties early and intense passion, well bestowed, stimulated into a fulness which subsequent chances of life maintained and strengthened.'

'How was that?' asked Tantawee. 'Did he never tell you the past history of his love and life? You alluded to it, if I remember, before.'

Hermann was about to reply: but even then a touch of air cooler and brisker than they had yet felt, blew off the shore and swept the deck, then died away. 'Midnight is past,' said he; 'that is the land-wind, and morning is not far off. If I begin with

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καὶ ἤδη ἐν αὐτῷ τῷ ἀποκρίνεσθαι ἦν ὁ Ἀδείμαντος

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Moharib's history, there will be no time left for finishing mine; indeed, tell it as briefly as I can, I must abridge somewhat, or else leave it to another day.'—W. GIFFORD PALGRAVE'S *Hermann Agha*, vol. ii.

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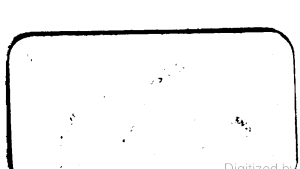
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